A BRIEFE VIEW OF THE State of the Church of *ENGLAND*,

As it ſtood in Q. ELIZABETHS and King JAMES his Reigne, to the Yeere 1608.

Being a Character and Hiſtory of the BISHOPS of thoſe times. And may ſerve as an Additionall Supply to Doctor GOODWINS *Catalogue of Biſhops.*

WRITTEN

For the private uſe of Prince *Henry*, upon occaſion of that Proverb,

Henry the eighth pull'd down Monks and their Cells.
Henry the ninth ſhould pull down Biſhops, and their Bells.

By Sir JOHN HARINGTON, of *Kelſton* neer *Bath*, Knight.

LONDON,
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ALEXANDER
1883
GARDYNE

TO THE

NOBLE LADY,

and his honoured Friend,
the Lady

JANE PILE,

The ſometimes vertuous Conſort of the late worthy Baronet, Sir *Francis Pile* of *Colingborne* in the County of Wilts, deceaſed.

The publiſher of theſe Relations wiſheth all preſperity in this world, and the world to come.

Moſt honoured Madam,

I Had fully deſigned another Diſcourſe, viz. *concerning the Nature & Work of Conſcience for your Ladiſhips Patronage. But underſtanding of pre-*

parations by an abler judgement, on that ſubject, I have for ſome time ſuſpended the publiſhing of my own conceptions. And therefore, though at preſent I ſhall not entitle your Ladiſhip to my own, yet make bold to prefix your name to the labours of another, viz. This following ſupply to a former Catalogue of Biſhops: A work that calls him Authour, whom my mother call'd father, and in which I preſume your Ladiſhip with delight will read the duly merited Commendations of that Reverend Prelate Dr. John Still, whom your Ladiſhips children call Great Grandfather. This Author ſtiles his acquaintance, his Friend, his Inſtructer, his

his Dioceſan, whom the Dioceſſe of Wells *once knew their worthy Biſhop, and the poore of the Almes-houſe of* Wells *ſtill remember their bountifull benefactor. Now as this Authour in the following relations hath avoyded the needleſſe multiplying of words, and hath induſtriouſly ſtudied a compact brevity: So I ſhall not widen the entrance to them by rarifying theſe dedicatory lines into any large compaſſe, either by an importunate craving your Ladiſhips acceptance, that were to wrong your goodneſſe, or elſe by any ample declaring the reaſons that guided my thoughts to the publiſhing this tract, or entitling your Ladiſhip to it. Yet*

that

that I may ſomewhat ſatisfie the Reader, I ſhall give a briefe account for the one and other. And thereby let the World know, that an equitable gratitude to the dead Authors memory, and a good will that aimes at the pleaſure and profit of the living hath engaged my deſires to lend a helping hand to midwife this diſcourſe, which hath layen ready for the birth above 40 yeers, now at laſt unto the publique view; It being the ingenious off-ſpring of his braine who was a remote inſtrument of my being. And indeed the diſcourſe it ſelfe is ſo full of profit and delight mixt together, as acquainting us with many and choice occurrences of

former

former men and times, that it would have engaged the greateſt ſtranger to greater labour. And therfore prevents a needleſs commendation from my related Pen, ſince it will abundantly commend it ſelfe to the ingenious Reader. To whom it likewiſe will ſufficiently be juſtified even in thoſe paſſages that ſeem moſt likely to offend: Since ſuch that are ingenious are ſuppoſed duly to conſider,

The nature of the Diſcourſe: A Hiſtory, the greateſt commendation of which is impartiall truth.

The quality of the Author: A Courtier, that writes to a

Prince

Prince, the ſonne of that King who held that Prophetick Axiom as a ſure truth, and we ſee it fulfilled, No Biſhop, No King.

The time when, and the ſubject of whom this Tract is.

So that if any ſhould take, what is not intended, offence at the honour he gives thoſe, that have been ſince leſſe honoured, or at the zeal he ſhews againſt ſome whom he ſuppoſed their adverſaries: The Publiſher deſires ſuch to conſider, that in thoſe daies when this diſcourſe was penned, thoſe principles which now appeare publiquely as the Sun, and have burnt as a flame, were then but

but a ſmall Candle newly lighted, and that carried in a dark Lanthorne, not to be ſeen by all, or in all places, and not at all to be ſeen in the Court, where the Authour lived; Which conſidered, the moſt diſpleaſed Reader, if any ſuch be, muſt impute thoſe heats to the Authors zeale, if not according to truth, yet according to his knowledge, and the then apprehended true principles of Eccleſiaſticall Policy.

And as for my prefixing your Ladiſhips name to this diſcourſe, I ſhall onely adde, That as I conceive it not incongruous to entitle one of thoſe Biſhops grandchildren to the relation of the lives of thoſe Biſhops,

Bishops, so am I exceeding glad by such an opportunity to have the advantage of letting your Ladiship know, That in whatsoever may fall within the compasse of my capacity to be any way serviceable to your Ladiships concernments, your desires or command shal not meet with a readier or more industrious compliance from any, then from him, who craving pardon for this boldness, takes the liberty to write himself, without complement or vanity,

Madam,

Your Ladiships most humble and respectfull servant,

JOHN CHETWIND.

Wells, May 1. 1652.

A

A Supply or Addition to the Catalogue of Biſhops to the *Yeare* 1608.

And firſt of Mr. PARKER.

WHen I conſider with my ſelfe the hard beginning, though more proſperous ſucceſſe of the reformed Church of *England*, me thinks it may be compared to a foughten battell; in which ſome Captaines and Souldiers, that gave the firſt charge, either died in the field, or came bleeding home; but ſuch as followed, putting their enemies to flight, remained quiet and victorious. Or I may more fitly (without offence) liken that to the ſucceſſe of them of the Primitive Church, wherein the Apoſtles and their immediate Succeſſors were one while honoured and magnified, by their fol-

lowers the Chriſtians; As St. *Peter*, at whoſe feet the believers layd down all their goods; and St. *Paul*, who was received as an Angel of God; another while tormented, and perſecuted, by *Jews* and *Heathen*; as the ſame Apoſtles, whipped by *Jewes*; hanged and headed by the *Romans*; ſometimes (I ſay) a Centurion, a Lieutenant, a Proconſull favouring them; ſtraight a Prieſt, a Scribe, and a Lawyer promooting againſt them. A few of *Cæſars* houſhold wiſhing well unto them, and believing them. But the *Cæſars* themſelves for 300 yeeres (except a very few) deteſting and ſuppreſſing them. For in ſuch ſort *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Rogers*, *Coverdale*, and many others enduring great conflicts in thoſe variable times of King *Henry* the Eighth, King *Edward*, and Queen *Mary*, ſuffering by fire, by impriſonment, baniſhment, loſſe and deprivation, with many fights, many flights and many frights for their conſcience ſake; thoſe that died had the glory of valiant Souldiers, and worthy Martyrs; ſuch as ſurvived, have ſince in a long and happy peace, enjoyed the comfort of their victory, and are like ſtill to hold the ſame, if ſome mutinous

nous ſouldiers of their own camp, doe not by diſturbing the peace at home, give heart to the enemy abroad. Among the ſurveyors of theſe firſt Leaders, that paſt ſo many pikes, the firſt in time, and the higheſt in place, was Doctor *Matthew Parker*, (who, as by this Author is noted) having loſt all his Livings for his marriage, now being made Archbiſhop of *Canterbury*, diſſembled not his marriage, as *Cranmer* in King *Henry* the eighths time, was found to doe; which, becauſe ſome have taken occaſion to note with too black inke, to exclude him from the reputation of a rubricated Martyr; and have cited the teſtimony of his ſonnes widdow yet living, that ſhe was carried in a trunk, and by misfortune almoſt ſtifled, by being ſet by an ignorant Porter with her head downward; which tale goes very current among the Papiſts. I can truly affirme, that this is a meere fiction, for I have examined the Gentlewoman her ſelfe (being of kin to my wife, and a *Rogers* by name) and ſhe hath ſworn to me, ſhe never reported, nor ever her ſelf heard, of any ſuch misfortune.

But now though this Arch-Biſhop (*Parker*) diſſembled not his Marriage,

yet Queen *Elizabeth* would not diſſemble her diſlike of it. For whereas it pleaſed her often, to come to his houſe, in reſpect of her favour to him (that had been her Mothers Chaplain) being once above the reſt greatly feaſted; at her parting from thence, the Arch-biſhop and his Wife being together, ſhe gave him very ſpeciall thanks, with gratious and honourable termes, and then looking on his Wife, and you (ſaith ſhe) Madam, I may not call you, and Mrs. I am aſhamed to call, you ſo as I know not what to call you, but yet I do thank you.

It is true, ſhe miſliked Marriage in Biſhops, and was not very forward to allow that, in ſome of the Layety; for I knew one of good place about her, that had contracted himſelf to a rich Widdow, and yet would not adventure to marry her, till he had gotten the Queen to write, for that, which he had obtained before, to the intent, that the Queen reputing that as her benefit, might not diſlike with her own act. But for Clergy men, *cæteris paribus*, and ſometime *impariibus* too, ſhe prefer'd the ſingle man, before the married.

Of

Of Arch-biſhop *Edmond Grindal.*

Of Mr. *Edmond Grindal*, whereas my Author writes he was blind, I have heard by ſome (that knew ſomewhat in thoſe dayes) that he kept his houſe upon a ſtrange occaſion, the ſecret whereof is known to few, and the certainty is not eaſie to find out, but thus I was told; that

There was an *Italian* Doctor (as I take that of Phyſick) that having a known Wife a Lyar, yet bearing himſelf on the countenance of ſome great Lord, did marry another Gentlewoman, (which to do now, is by moſt godly Laws ſince made fellony.) This good Arch-biſhop, not winking at ſo publick a ſcandall, convented him for that, and proceeded by Eccleſiaſticall cenſures againſt him; Letters were preſently written from this great Lord, to the Arch-biſhop, to ſtop the proceeding, to tolerate, to diſpenſe, or to mitigate the cenſure; but the Biſhop remained ſtill unmoved and unmoveable: when no ſubjects intreaty could be found to prevail, they intreat the Soveraign to write in the Doctors

behalf; but this *John Baptiſt* not only perſiſted in his *Non licet habere eam*, but alſo in a reverent faſhion, required an account of her Majeſties faith, in that ſhe would ſeem to write in a matter that (if ſh. were truly informed) was expreſly againſt the word of God. The Queen in a gracious diſpoſition, was purpoſed to have yielded an account in writing; but the great Lord not onely diſſwaded her from that, as too great an indignity; but incenſed her exceedingly againſt him; whereupon, he was privately commanded to keep his houſe; where becauſe he was ſometime troubled with ſore eyes, his friends gave out he was blind. But if he were blind, that was like to the ſoothſayer *Tireſias* that foreſaw and told *Pentheus* ruine as *Ovid* writes.

Et veniet, nec enim dignabere numen honore,
Meq; ſub his tenebris nimium vidiſſe quereris.

For that Lord, that ſo perſecuted this Prelate about his Phyſitians two wives dying twenty years ſince, left two Wives behind him, that can hardly be yet agreed which was his lawfull Wife, and ſo much for *Arch*-Biſhop *Grindall*.

Doctor

Doctor *Whiteguift.*

Upon the deceaſe of Arch-biſhop *Grindall*, the State deſirous, to have a learned and diſcreet perſon, in ſo eminent a place; and the Queen reſolved to admit none, but a ſingle man; choyce was made of Doctor *Whiteguift*, then Biſhop of *Worceſter*, a man in many reſpects very happy, and in the beſt Judgements very worthy. He was noted for a man of great learning in *Cambridge*, and he was grown to his full ripeneſs of reading and judgement; even then, when thoſe that they called *Puritans* (and ſome meerely define to be Proteſtants ſcar'd out of their wits) did begin by the plot of ſome great ones, but by the Pen of Mr. *Cartwright*, to defend their new diſcipline.

Their indeavour as was pretended was to reduce all, in ſhow, at leaſt to the Purity, but indeed to the poverty, of the primitive Churches.

Theſe Books of Mr. *Cartwright* not unlearnedly written, were more learnedly anſwered by Doctor *Whiteguift*. Both had their reward. For Mr. *Cartwright*, was by private favour placed about *Co-*

trentry, where he grew rich, and had great maintenance to live on, and honoured as a Patriarck, by many of that Profeſſion. Doctor *Whitegift*, was made Biſhop of *Worceſter*, and there having a great good report of Houſekeeping, and governing the Marches of *Walles*, he was (as my Authour hath told, called unto *Canterbury*. While he was Biſhop of *Worceſter*, though the revenew of that be not very great, yet his cuſtom was to come to the Parliament very well attended, which was a faſhion the Queen liked exceeding well. It hapned one day Biſhop *Elmer* of *London*, meeting this Biſhop with ſuch an orderly Troop of Tawny Coats, and demanding of him, how he could keep ſo many men, he anſwered, it was by reaſon, he kept ſo few women.

Being made Arch-biſhop of *Canterbury*, and of the privy Councel, he carried himſelf in that mild, and charitable courſe, that he was not onely approved greatly, by all the Clergy of *England*, but even by ſome of thoſe, whom with his pen he might ſeem to have wounded; I mean theſe called *Puritans*, of whom he won divers by ſweet perſwaſions to conformity. In the Star-chamber, he uſed

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to deliver his ſentence in a good faſhion, ever leaning to the milder cenſure as beſt became his Calling. He was a great ſtay in Court and Councel, to all oppreſſions of the Church, though that current was ſome time ſo violent, as one mans force could not ſtop that.

He founded an Hoſpitall in or nigh *Croyden*, and placed poor men therein, in his own life time, and being grown to a full age, that he might ſay with St. *Paul. Bonum certamen certavi, curſum confeci, &c.* he was ſo happy, as to give to his Soveraign and preferrer, the laſt ſpirituall comfort ſhe took in this World (I hope to her eternall comfort) and after that, he not onely joyned with the other Lords, for the proclaiming of King *James*, but on St. *James* his day following, did ſet the Crown on his head, and anointed him with Oyl, and ſo having firſt ſeen the Church ſetled under a religious King, and the Crown eſtabliſhed in a hopefull ſucceſſion, he fell into a Palſey, to which he had been formerly ſubject, and with no long or painful ſickneſs, he yielded to nature, deſerving well this Epitaph, written by a young Scholar of *Oxford*, who was with me at the writing hereof.

Candida dona tibi Whytegifte, ſunt nomen, & omen,
Candidiora tuis munera nemo dedit.
Nomen habes niveis inſcriptum nunc ergo lapillo,
Et ſtola pro meritis redditur alba tuis.

Doctor *Richard Bancroft.*

Upon the death of Arch-biſhop *Whitegift*, divers worthy men were named in the vacancy. His Majeſty not after the manner of ſome Princes, ſeeking to keep that vacant, but rather haſtning to fill that. The Biſhops of *Durham* and *Winchester* were as it were, *voce populi* made competitors with the Biſhop of *London*, rather by their eminence of merit and Learning, then by any known deſire, or endeavour of them or their friends. Wherein methinks by the way, envy it ſelf cannot but gratulate the Church of *England*, that is ſo furniſhed with learned Biſhops, as if choyce had been to be made, not by a judicious Prince, but by the fortune of a lot among thoſe three, and many more beſide, that could not have fallen amiſs. But his Majeſty had long ſince underſtood of his writing, againſt the

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Geneviſing, and Scotizing Miniſters: and though ſome imagined he had therein given the King ſome diſtaſte, yet finding him, in the diſputations at *Hampton* Court, both learned and ſtout, he did more and more increaſe his liking to him; So that although in the common rumour, *Thoby Matthew* then Biſhop of *Durham* was likeſt to have carried that, ſo learned a man, and ſo aſſiduous a Preacher, *qui in concionibus dominatur* as his emulous and enemy wrote of him, yet his Majeſty in his learning knowing, and in his wiſdom, weighing that this ſame ſtrict charge *Paſce oves mes* feed my ſheep, requires as well a paſtorall courage of driving in the ſtray ſheep, and driving out the infectious, as of feeding the ſound, made eſpeciall choyce of the Biſhop of *London*, as a man more exerciſed in affaires of the State. I will add alſo my own conjecture out of ſome of his Majeſties own ſpeeches, that in reſpect he was a ſingle man, he ſuppoſed him the fitter, according to Queen *Elizabeths* principles of ſtate: upon whoſe wiſe foundations, his Majeſty doth daily erect more glorious buildings.

But I loſe labour to repeat theſe things

to your Highneſſe better known, then to my ſelfe. I ſhould onely ſpeak of the former times.

Of his beginning therefore, and riſing, I will boldly ſay that, which I would I might as truly of all that follow in this Treatiſe, *viz.* that he came to all his preferments very clearly, without prejudice or ſpoile of his Churches.

He was Tutor in *Cambridge*, to the Lord *Cromwell*, who had cauſe to wiſh, and (as I have heard) hath wiſht, he had ſtaid with him longer, though he were ſharp and auſtere. My Lord Chancellor *Hatton* made ſpeciall choyce of him, to be his Examiner.

Eſt aliquid de tot Graiorum millibus unum
a Diomede legi.

By his means Queen *Elizabeth* came to take knowledge of his wiſdome and ſufficiency. He both wrote, as I touched before, and laboured earneſtly by all good means for the ſuppreſſing of the fantaſticall Novelliſts. After the ſtrange and frantick attempts of *Hacket* and his fellows; which practice, though the branches thereof were eaſily cut off, yet was it thought, to have a more dangerous and ſecret root. But for theſe his travels, as

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the Queen and State favoured him, ſo the ſeditious Sectaries (to uſe Judge *Pophams* word, that would not have them call'd Puritanes) they, I ſay, no leſſe maligned him in Libels and Rimes; (for they were void of reaſons) laying the imputation of Papiſtry unto him; ſome of them were puniſhed in the Starchamber, namely one *Darling*, the laſt Starchamber day in Queen *Elizabeths* time, was ſharply cenſured. And it is no wonder, if they lov'd him not, for indeed he had ſtoutly oppoſed their chiefeſt darlings. As for the imputation of Papiſtry, which they lay on all men that croſſe their deſignes, he is ſo free from it, that I can truly affirme the greateſt blow the Papiſts received in all Queen *Elizabeths* time, came from his hand, or at leaſt from his head: For having wiſely obſerved the emulation, ambition; and envy, that lurked in the minds of their ſecular Prieſts, and the Jeſuits one againſt another, he found the means by the ſame policy, and with the like ſpirit, that St. *Paul* ſet the Phariſees againſt the Sadducees, to ſet the Prieſts againſt the Jeſuits, *Watſon* againſt *Parſons* (*Impar congreſſus*) but yet thereby he ſo divided their languages, as ſcantly they

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can underſtand one another as yet. Theſe things acted, before the King your fathers happy entry, I thought good to touch, though more ſparingly then my particular affection & his juſt deſerts do give me occaſion. Of his late imployments of his great care, in ſetting forward and ſetting forth all his Majeſties godly proceedings, though I know much, yet if I ſhould ſay all I know, perhaps it is leſſe then your Highneſſe knowes; therefore I will conclude with that which the truth, rather then my kindneſſe enforceth me to ſay, that no Biſhop ſince I can remember hath been counted more vigilant in looking to his charge. *Ne quid Eccleſia detrimenti capiat.*

Of the Biſhops of *London*, and firſt of Biſhop ELLMER.

MY purpoſe in this work from the beginning, and my promiſe to your Highneſſe, being to adde to this Author, a ſupply of ſome matters that he purpoſely omitted writing in the latter yeers of Queen *Elizabeth*, and my relation being

ing to write plainly, without feare or favour of thoſe I doe write, I will proceed confidently, as I have begun; in which, I perſwade my ſelfe I have ſome advantage of the Author himſelfe, for freedome of ſpeech, both in the time, and many other circumſtances. For he was no foole that gave that rule,

Mitiſſima ſors eſt
Regnorum, ſub Rege novo.

Againe, I being a Lay-man, am not ſo obnoxious to their apprehenſions, that may be offended with that I ſhall ſay, as he was being a Churchman.

Thirdly, I lived in a place, where I might know many things without enquiry, which had been ſcarce ſafe for him, in that time to enquire after.

Laſtly, he writes to the world publiquely, and I but privately to your Highneſſe. Therefore I will proceed *quoad ſciam, poteroque.*

The firſt Biſhop of *London* I have to write of, is Mr. *John Elme*, of whom my Author hath ſpoken too little, and I perhaps ſhall ſeem to ſay too much; yet once I thought to have ſaid ſomewhat of *Bonner*, becauſe I may remember him living in the late Queens time unbiſhopped,

ped, and went ſometimes abroad; but I was ſo young then, as I could judge nothing; and he was ſo hated, that every ill-favoured fat fellow that went in the ſtreet, they would ſay, that was *Bonner*. But me thinks now, by that I have heard of him, I could liken him to *Dionyſius* the tyrant of *Syracuſe*, who being cruell and peremptory in proſperity, was both patient and pleaſant in adverſity. For example, that Tyrant being expelled his Realm, and living a poore pedant, was one day with men of mean ſort drinking in a Tavern, ſome *Diogenes* eſpying him, came to him with reverence, opening, and ſhaking his upper garment (for ſo they uſed in thoſe daies, that came into the Kings chambers, to ſhew they had no weapons.) *Dionyſius* perceiving the ſcorn, was nothing troubled, but bad him come and drink with him, and ſhake his clothes at the going out, that his hoſt might ſee he carried nothing with him. So *Bonner* having twice loſt his Biſhoprick, walking with his Tippet in the ſtrete, one begg'd it of him (in ſcoffe) to line a coat; No (ſaith he) but thou ſhalt have a fooles head, to line thy cap. And to another, that bad him good morrow Biſhop *quondam*

dam, he ſtraight replied, Farewell, Knave *ſemper*. I have been told alſo, that one ſhewed him his own picture in the Book of Martyrs, in the firſt edition, on purpoſe to vexe him; at which he laught, ſaying, a vengeance on the foole, how could he get my picture drawn ſo right? and when one asked him if he were not aſhamed to whip a man with a beard, he laught, & told him, his beard was grown ſince; but (ſaith he) if thou hadſt been in his caſe, thou wouldſt have thought it a good commutation of pennance, to have thy bum beaten, to ſave thy body from burning; but this is too much of this ſloven.

I come now to Biſhop *Elmer*, whom in my own particular I loved very well, and yet performing truly the taske I have undertaken, I ſhall ſhew perhaps no great ſigne of it. He was a man but mean of ſtature, yet in his youth very valiant, which he forgat not in his age. When he firſt became a preacher, following the popular phraſe, and faſhion of the younger Divines of thoſe times, which was to inveigh againſt the ſuperfluities of the Churchmen, he is remembred, namely to have uſed theſe words in a Sermon, before

a great Auditory, *Wherefore away with your Thouſands, you Biſhops, and come down to your Hundreds, &c.* but this was but a heat of his ſpirit; of which not long after, by reading and conference, he was throughly cured; in ſo much as being asked by one of his own ranke, after he was Biſhop of *London*, what he meant, to preach of the brainſick faſhion, he anſwered with the words of St. *Paul*, *Cum eſſem parvulus, loquebar ut parvulus, ſapiebam ut parvulus.*

But certain it is, no Biſhop was more perſecuted and taunted by the Puritans of all ſorts, then he was, by libels, by ſcoffes, by open railing, and privy backbiting. It is vulgar, yet a paſſage not unworthy remembring, that paſt between one Mr. *Maddoxe*, and him: For when the Biſhop had recovered him about ſome matter concerning Puritaniſme, and he had anſwered the Biſhop ſomewhat untowardly and thwartly; the Biſhop, (as he was ingenious ever) ſaid unto him, thy very name expreſſeth thy nature, for *Maddox* is thy name, and thou art as mad a beaſt as ever I talked with. The other not long to ſeek of an anſwer, by your favour, Sir, (ſaid he) your deeds anſwer your

your name righter then mine: for your name is *Ellmar*, and you have marr'd all the Elms in *Fulham*, by lopping them. He uſed for recreation to bowle in a Garden; and *Marton Marprelate* thence takes this taunting ſcoffe, that the Biſhop would cry, Rub, rub, rub to his bowle, and when it was gone too farre, ſay, The divell goe with it; and then, quoth he, the Biſhop would follow. Thus they rubb'd one another, till they were all gall'd ſometimes; and the Biſhop was ſo weary of the place, that he would gladly have removed to *Ely*, and made great ſuit for it, and was put in ſome hope of it. I have ſeen a Letter or two of his, to his friend, ſubſcribed thus, *Yours in love, but not in London*; yet would he not take it with thoſe hard conditions that were propoſed, leſt Mr. *Maddox*, and his like, might call him *Ellmarr*; ſo as it was noted as an ill fortune of his, to have died Biſhop of *London*, which eight before him in an hundred yeers had not done, but been either preferred, or deprived. He was diligent in preaching at his cure, where he was firſt beneficed; and when his Auditory grew dull, and unattentive, he would with ſome pretty and unexpected

pected conceit, move them to attention. Among the reſt was this: He read a long Text in Hebrew, whereupon all ſeemed to liſten what would come after ſuch ſtrange words, as if they had taken it for ſome conjuration. Then he ſhewed their folly, that when he ſpake Engliſh, whereby they might be inſtructed and edified, they neglected, and hearkned not to it; and now he read Hebrew, which they underſtood no word of, they would ſeem ſo carefull and attentive. When there was talk of dangers, rumours of warres, and invaſions, then he was commonly choſen to preach in the Court, and he would doe it in ſo chearfull a faſhion, as not onely ſhewed he had courage, but would put courage into others. Here is much doubt, ſaith he, of *Malum ab Aquilone*, and our Coleprophets have prophecied that *in exaltatione Lunæ Leo jungetur Leænæ*, The Aſtronomers tell of a watry Trigon.

But as long as *Virgo* is in that Aſcendent with us, we need not fear of nothing; *Deus nobiſcum, quis contra nos*, and for this, the Queen would much commend him, yet would ſhe not remove him. But though he were ſtout, and wiſe and rich, yet

yet had he beſide his conflicts with thoſe called Puritans, alſo ſome domeſticall croſſes. He had a Daughter, a modeſt Gentlewoman, and very well brought up, whom he gave in mariage to one Mr. *Adam Squire*, a Miniſter and Preacher, and learned, but a very fantaſticall man, as appeared partly the firſt day; for as I have heard, he would needs preach at his own Mariage, upon this Text, It is not good for *Adam to be alone*. This Text he ſo purſued, after he had been ſome years maried, that though his Wife were away, yet *Adam* would not be alone. This courſe bread jealouſie, jarrs and complaints, and the Biſhop as he had good cauſe, reprehended his Son in Law, he thinking to defend, or at leaſt to revenge himſelf, by recrimination, accuſed her to have received a love letter from a Knight (but the Squire himſelf had indited that) and this was ſo cunningly handled by him, and with ſuch probability, that her fault was as ſuſpitious, as his was manifeſt, falſhood will out at laſt. The Biſhop that feared never a Knight, nor Lord in *England*, ſends for the Knight (contrary to the Squires expectation) boults out the whole matter, finds there were treache-

rous

rous tricks put on his Daughter, but no *Meretrix*, and being too wiſe to publiſh his own diſgrace, and too ſtout to indure that; I have credibly heard (and believe that to be true) that with a good waſter, he ſo mortified this old *Adam* of his Son in Law Squire, that he needed no other pennance but this, which was according to the old *Canon per Diſciplinam, & verbera*. In his Sons he was more fortunate, than many Biſhops in *England* have been thought to have been; his eldeſt being a civil Gentleman, and well left, another an excellent Preacher, that hath preached oft before the King, and namely one Sermon on this Text out of the 2d of the *Canticles*, verſe 15. *Take us the Foxes, the little Foxes that deſtroy our Vines: for our Vine, have ſmall Grapes:* which Sermon ſo pleaſed his Majeſty, that beſides other approbations of that, he ſaid to me, that if Mr. *Ellmer* had not had his Fathers collections and notes againſt Puritans, he could never have made ſo good a Sermon, and ſo much of Biſhop *Ellmer*.

Of Biſhop *Fletcher*.

There ſucceeded in leſs then one years vacancy, as hath been already told, Mr. *Richard*

Richard Fletcher, a comely and courtly Prelate, but I may ſay, as *Tully* ſaid, when he had commended King *Dejotarus* to *Cæſar*, by the name of *Rex frugi*, a frugall, or thrifty King, he ſtraight addeth this parentheſis, *quanquam Reges hoc verbo laudari non ſolent*, although ſaid he, Kings are not accuſtomed to be praiſed with this word thrifty, ſo I might ſay, that comely and courtly, are no fit Epithetons for the true praiſe of a Prelate. I remembred before how *Ely* had been long vacant, almoſt 20 years, and *Briſtol* and *Oxenford* though both new erected Biſhopricks (ſaved as it were out of the ruines and aſhes of the Abbies) were thought in ſome danger again to be loſt, for *Briſtoll* was held in *Commendam*, and *Oxford* not much to be commended; wherefore about the year 88. that ſame *annus mirabilis*, ſome of the zealous Courtiers, whoſe devotion did ſerve them more to prey on the Church, than pray in the Church, harkened out for fit ſupplies to theſe places, and ſent their Agents to find out ſome men that had great mindes, and ſmall means or merits, that would be glad to leave a ſmall Deanry to make a poor Biſhoprick, by new leaſing

out

out Lands, that were now almoſt out of Leaſe, but to free him from the guilt of it, the poor Biſhop muſt have no part of the fine. There was then a Deane whom I may not name; but to give the ſtory more life, I will name his place for names ſake of *Coventry*, a man of great learning, but of no great living. To him was ſent one of theſe *Foxes*, the little *Foxes* that deſtroy our Vines, and make ſmall grapes with this favourable Meſſage, that his honourable Lord, had ſent him to him, to let him know, how much he reſpected his good gifts (in which word alſo, there might be ſome equivocation) and though that was hard in thoſe times, to pleaſure men of his worth, according to their merit, yet my Lord in favour of him, hath bethought him of this courſe, that whereas *Salisbury* was then like to be void by a Remove, if this *Dean* would for the preſent take the Biſhoprick of *Oxford*, which was then in a long vacation alſo, and make Leaſes, *&c.* he ſhould the next year be removed to *Salisbury:* the honeſt *Dean* that in his ſoul deteſted ſuch ſacriledge, made this mannerly and ingenuous anſwer. Sir, I beſeech you commend my humble ſervice to his honourable Lordſhip,

ſhip; but I pray you tell his Lordſhip, that in my Conſcience, *Oxford* is not my right way, from *Coventry* to *Salisbury*: what became of *Oxford* I ſhall touch, and but touch hereafter, I come now to Biſhop *Fletcher*, that made not ſo much ſcruple to take *Briſtol* in his way, from *Peterborough* to *Worceſter*, though that were wide of the right way, upon the ſiniſter or bow hand many miles; as the Card of a good Conſcience, will plainly diſcover. I fottuned to be one day at the *Savoy* with Mr. Secretary *Walſingham*, where Mr. *Fletcher* was then upon his diſpatch for *Briſtoll*, a familiar friend of his meeting him there, bad God give him joy, my Lord elect of *Briſtoll*, which he taking kindly and courtly upon him, anſwered that it had pleaſed indeed the higher powers, ſo to diſpoſe of him; but ſaid his friend in his eare, do you not leaſe out *tot & tot* to ſuch and ſuch. He He clapping his hand on his heart, in a good gracefull faſhion, replied with the words of *Naman* the *Syrian*. Herein the Lord be mercifull to me, but there was not an *Elizeus* to bid him go in peace. What ſhall I ſay for him? *Non erat hoc hominis vitium ſed temporis?* I cannot ſay ſo,

for your Highneſs knowes I have written otherwiſe in a Book of mine I gave you *Libro* 3. *numero* 80.

Alaſs a fault confeſt were half amended,
but ſin is doubled, that is thus defended,
I know a right wiſe man ſayes and believes
where no receivers are, would be no theeves.

Wherefore at the moſt *I* can but ſay *Dividatur*. He was a well ſpoken man, and one that the Queen gave good countenance to, and diſcovered her favour to him, even in her reprehenſions, as *Horace* ſaith of *Mecænas*. *Rerum tutela mearum, cum ſis, & prave ſectam ſtomacheris ob unguem*; for ſhe found fault with him once for cutting his beard too ſhort, whereas good Lady (if ſhe had known that) ſhe would have found fault with him for cutting his Biſhoprick ſo ſhort. He could preach well and would ſpeak boldly, and yet keep *decorum*. He knew what would pleaſe the Queen, and would adventure on that though that offended others. Once *I* remember there had been two Councellors ſworn within compaſs of one year, and neither of them had a gray hair at that time, whereupon he glawnc't

glawnc't in his Sermon at it with a ſentence of *Seneca*.

Which Mr. *Daniel* upon a better occaſion did put into *Engliſh* verſe in this ſort,

That we may truly ſay, theſe ſpoild the State,
Young Councel, privat gain, & partiall hate.

The Queen as I ſaid, found no fault with his liberall ſpeech, but the friends of theſe Councellers taxing him for that, I have heard he had this pretty ſhift, to tell the friends of either of them, he meant it by the other. Being Biſhop of *London*, and a Widower, he maried a gallant Lady and a Widow, Siſter to Sir *George Gifford* the Penſioner, which the Queen ſeemed to be extreamly diſpleaſed at, not for the by-gain of a Biſhop (for ſhe was free from any ſuch ſuperſtition) but out of her generall miſſike of Clergy mens Mariage: this being indeed a mariage that was talked of at leaſt nine dayes, yet in a while he found means to pacifie her ſo well, as ſhe promiſed to come, and I think did come to a houſe he had at *Chelſey*. For there was a ſtayre and a dore made of purpoſe for her, in a bay window, of which pleaſant wits deſcanted diverſly, ſome ſaid that was

for joy, to ſhew he would (as the Proverb is) caſt the houſe out at window for her welcome, ſome more bitingly called it the Impreſſe or Emblem of his entry into his firſt Biſhoprick, *viz.* not at the doore, but at the window. But certain it is that (the Queen being pacified, and hee in great jollity, with his faire Lady and her Carpets and Cuſhions in his bed-chamber) he died ſuddenly, taking Tobacco in his chaire, ſaying to his man that ſtood by him, whom he loved very well, *Oh boy, I die*; whereupon many bolts were roved after him, and ſome ſpitefully fether'd, which both for charity ſake, as wel as brevity, I wil omit; but this blunt one, not knowing out of whoſe Quiver it firſt came; but fitting a gray gooſe wing, I wil produce as his moſt vulgar Epitaph:

(*ſee,*
Here lies the firſt Prelate *made Chriſtendom*
a Biſhop, a husband unto a Ladee,
The cauſe of his death was ſecret and hid,
He cry'd out I die, and ev'n ſo he did.

He was buried in the Church, the Dean and Chapter of *Pauls* not being ſo ſcrupulous, as they of *York* were, the 9. of

of *Hen.* 1. who becauſe their Archbiſhop died ſuddenly, buried him without the Church-porch, notwithſtanding he had been their great benefactor.

Biſhop *Vaughan.*

Mr. *Richard Vaughan* is the next I have to ſpeak of, being the laſt man nam'd in my Authors Book, and of him he hath but two lines, onely declaring him to have been the Biſhop of *Chicheſter.*

Upon the remove of my Lord of *Canterbury* that now is, he ſucceeded him in *London*, as is not unknown to your Highneſſe.

His beginning of preferment was under the Lord Keeper *Puckering*, being his examiner, of ſuch as ſued for the benefices in my Lords gift; in which, though ſome complaine he was too preciſe, yet for my part I aſcribe to that one of his greateſt praiſes. For this I know, that a Preacher being a Noblemans Chaplaine, and therefore qualified for two Benefices, came to him recommended in good ſort, and brought with him a Gentleman of both their acquaintance, that ſometime had

been an Univerſity man, to ſpeak for his approbation. Mr. *Vaughan* examined him of no very deep points, and found him but ſhallow, and not very ready in the Roman Tongue, his friend having been fain to help him up in two or three foule ſtumbles, both of language and matter; whereupon he diſmiſt him, without all hope of the Benefice, and after told the Gentleman ſeriouſly, that if he would have it himſelfe, he would allow him ſufficient, but the ſuitor by no means. He was in thoſe daies very prompt, and ready in ſpeech, and withall factious; he was an enemy to all ſuppoſed miracles, inſomuch as one arguing with him in the Cloſet at *Greenwich*, in defence of them, and alledging the Queens healing of the Evil for an inſtance, asking him what he could ſay againſt it, he anſwered, that he was loth to anſwer arguments taken from the Topick place of the Cloth of eſtate; but if they would urge him to anſwer, he ſaid his opinion was, ſhe did it by vertue of ſome precious ſtone in poſſeſſion of the Crown of *England*, that had ſuch a naturall quality. But had Queen *Elizabeth* been told, that he had aſcribed more vertue to her Jewels (though ſhe loved them wel)

wel) then to her perſon, ſhe would never have made him Biſhop of *Cheſter*. He grew heavy and corpulent of a ſudden, not ſo much with too much eaſe, as with too little exerciſe. *Corpus quod corrumpitur aggravat animam*, ſoon after his remove to *London* he fell into that drouſie diſeaſe, of which he after died, growing thereby unfit for the place, that requires a *Vigilantius*, and not a *Dormitantius*. He was held a milde man, and was well ſpoken of in the City, which ſometime happeneth not to them that deſerve the beſt. To conclude, being taken with an Apoplexie, he may be properly ſaid to have ſlept with his forefathers.

Doctor *Ravis*.

Within a few moneths there ſucceeded him Doctor *Ravis* Biſhop of *Glouceſter*, who is not formerly mentioned in this book, becauſe Mr. *Goldborow* his predeceſſor in *Glouceſter* was then living. His preferment to *Glouceſter* makes me remember a ſtory that ſome record of *Scipio*, who being made Generall of the Roman Army, was to name his Queſtor or

Treaſurer for the wars, whom he thought fit; being a place in thoſe daies, as is now in theſe, of great importance, one that took himſelfe to have a ſpeciall intereſt in *Scipios* favour was an earneſt ſuitor for it, but by the delay, miſtruſting he ſhould have a deniall, he importuned him one day for an anſwer. Think not unkindneſs in me (ſaid *Scipio*) that I delay you thus, for I have been as earneſt with a friend of mine to take it, and yet cannot prevaile with him: Noting hereby, that offices of charge and conſcience, are fitteſt for ſuch as ſhunne them modeſtly, rather then ſuch as ſeek them greedily. And even ſo did my Lords of the Councell deale with Mr. *Ravis*, who being then Dean of *Chriſt-Church*, which lightly is not held, but by ſome choiſe man of the Univerſity, being a place of good valew and reputation, was requeſted by them to take this Biſhoprick, when many that ſued to have it, were put by. But as he was not willing to goe thither, ſo they of *Glouceſter* were more unwilling he ſhould goe thence, he was in a ſhort ſpace in ſo good liking of all ſorts, inſomuch as ſome that can ſcant well brook the name of a Biſhop, yet can be content to give him a good report. For

For my part, I have obſerved a great change in *Glouceſter*, from that it ſeemed nine yeers ſince, about the Earle of *Eſſex* going into *Ireland*; for at that time neither their Biſhop ſeemed to care for them, lying at a Prebends in *Worceſter*, which methought was very inconvenient; nor they ſeemed much to care for themſelves, all their buildings both publique and private looking old and ruinous: whereas of late yeeres, their Biſhop keeping his houſe neere them, and being daily with them, they have built them a new Market-place, and are now building a faire Hall for juſtice; which commendable and comfortable diſpoſition of the people, there and elſewhere, though it be principally aſcribed to the joy and comfort that all wel affected perſons took of his Majeſties happy entrance, and peaceable govemment, and of the ſucceſſion eſtabliſhed in his hopefull iſſue; yet is not the leaſt to be imputed to the diſcretion and diligence of the Paſtors that waken and ſtirre up their charity, and make them more ſenſible of Gods good bleſſings beſtowed on them; and the rather by this good Biſhops means. The Lord of *Shrewsbury* hath very Nobly, and like himſelfe contributed

to this so great and necessary work, giving a large portion of Timber towards it.

Now, as I said, it hath pleased his Majesty to place him in *London*, *Magistratus indicabit virum.* This publique place (for I count the other was almost private to this, will shew what is in the man, I need not prognosticate, but I can wish and hope, that as he is for his person comparable to Mr. *Fletcher*, so he may equall Doctor *Ellmar* in courage, Doctor *Bancroft* in carefulnesse, and Doctor *Vaughan* in his milde demeanour, to win the love of the people; and thus much be said concerning the Bishops of *London.*

Of the Bishops of *Winchester.*

HAving past *Canterbury* and *London*, both Neighbours to the Court, and as it were within the verge; I thought the greatest part of my task passed over. Howbeit *Winchester* I finde also will afford some variety of matter; and as it hath been a place that hath had many learned men, and bred many, both Divines

vines, Philoſophers, and Poets, ſo I ſhall take occaſion in ſpeaking of ſome of theſe that enſue, to produce ſome Poems both Latine and Engliſh; ſome made at *Wincheſter*, ſome of *Wincheſter*, ſome againſt *Wincheſter*: not digreſſing herein much from the method and manner of my Authour; who, as your Highneſſe may ſee, produceth good old riming verſes of Fryers, both in praiſe and diſpraiſe of ſome of the Biſhops, for my purpoſe from the beginning, though it were chiefly to inform your Highneſſe, knowledge, with a faithfull report of ſome things paſſed in Queen *Elizabeths* time, overpaſſed by my Authour; yet was it alſo to ſauce it in ſuch ſort with ſome variety of matter, not impertinent, to cheer your ſpirit, leſt a dull relation of the Acts of grave gray-beards to a young Prince might grow faſtidious.

Firſt therefore of the firſt Biſhop *Wickham*, whoſe life my Author hath ſet out ſo amply and orderly, as I need adde nothing thereunto; onely, becauſe a man that hath made ſo many good ſchollers deſerves a better Verſe then that on his Tomb.

Wil-

Willelmus dictus Wickhã jacet hic nece victus
Jugiter oretis, tumulum quicunque videtis.

And ſuch like ſtuffe, which a *Wincheſter* ſcholler now would be ſcourged, if he make no better. I having this pretty Poem of his whole life, made by Doctor *Johnſon*, thought I could never doe it or him more honour, then to preſent it to your Princely view, for as Sir *Philip Sidney* curſeth all deſpiſers of Poetry, with this Poeticall Anathema: Firſt, that they may be in love, and loſe their love for lack of a Sonnet; next, that when they die, their memory may die for want of an Epitaph: ſo, I would wiſh ſuch as wrong good Poets, no worſe puniſhment, then to have ſome vile Verſe written of him, whoſe reading (as *Martial* ſaith) might make a mans Phyſick work the better with him; ſuch as for the moſt part thoſe lazie Friers were were wont to write; for my part, though *Wickhams* Epitaph be but ſeven or eight lines, and this Elegie (I think) about twenty times ſeven lines, yet I muſt confeſſe, it were leſſe tedious to me at this preſent to read the ſeven ſcore, then the ſeven; and hoping it may ſeem ſo to you, I have here annexed them.

Ortus

Ortus & vita *Gulielmi de Wickham* olim Episcopi *Wintoniensis*, & conditoris istius Collegii.

Qua capit australes comitatu Hamptona Bri- (tannos
Wickhamia est vicus nec nisi parvus ager;
Vixit Johannes illic cognomine longus
Cui fuit in Casti, parte Sibilla tori (tes
Hanc habuit patriam Gulielmus & hosce paren-
Wickhamus augurio, nec tamen absque bono.
Namq; loci ut nomen, sic vim matrisq; patrisq;
Haud dubie in vitam transtulit ille suam.
Longus enim ut longo duraret tempora caute
Ut bene prospiceret cuncta Sibilla dedit
Ergo sub Edvardo natus regnante secundo
Tunc ubi ter sceptri, sexta cucurrit Hyems
Vinginti primos studiis & moribus annos
Wickhamiæ patris cura ea summa dedit.
Nec tamen hic omnes, nam partē temporis hujus
Venta & Edingdoni præsulis aula tulit:
Protinus Edvardi translatus tertius in aulam
Non fieri nullo cæpit & esse loco.
Namque bis octo annis rectè & feliciter actis
Rem fidei plenam consiliique subit;
Windesora fuit pagus celeberrimus illic
Rex statuit castri mœnia magna sui: (est
Wickhamus huic operi præponitur atq; probatū
Ingenio quantum polluit arte fide

Ergo

Ergo fit Edvardo charus cuſtoſque Sigilli
Non ita poſt multos incipit eſſe dies.
Nec tamen optati meta hæc fuit ultima honoris
Crevit adhuc regi charior uſque ſuo:
Uſque adeo ut ſexto ſit factus Epiſcopus anno
Juſſus ventana paſcere in urbe gregem
Hic mihi vaniloqui minuenda eſt fabula vulgi
Fabula de tanto non bene ficta viro
Namq; nec Eſtmeonam petiit fallaciter unquam,
Sed tulit auratum rege ſciente pedum
Nec fuit indoctus doctos facturus ut illum
Fama refert Regi verba dediſſe ſuo.
Conſule quæ in tanti geſſit molimine regni
Prudentem dices palladiumque virum.
Conſule quæ in ſacri ſcribuntur calce ſtatuti
An faceret doctos addubitaſſe ſcies:
Adde quod Chiſtorici ſi pagina vera Froſarti)
Rex Interceſſor Præſul ut eſſet erat.
Miſſa igitur vulgi facimus verba prophani
Quærat & exactam noſtra Thalia fidem:
Wickhamus ad ſummos evectus præſul honores
Edwardo inque dies charior inque dies
Jam patriæ Lumen, jam Cancellarius idem
Summus erat Regi preſidiumque ſuo; (*eſt*
Cum ſubito(*ſic magna ruunt ſummiſq; negatum*
Stare diu)*ex tanto decidit ille gradu:*
Namque per invidiam regi dilatus ab illo
Pellitur e patria miſſus ut exul humo.
Hoc factum eſt potius regem ſtimulante ſonatu

Quam

Quam quod erat culpæ conſcius ille malæ
An tamen exiret regno non convenit & ſunt
Qui pœnæ ſummum diſplicuiſſe putant.
Interea moritur Rex hic Edvardus & ejus
Opportuna Nepos ſceptra Richardus habet:
Hic jubet exilio revocetur præſul ab iſto
Utque locum rurſus quem tulit ante ferat;
Quin etiam cenſus cereales reddit ad annos
Tres minus exilii quod puto tempus erat.
His opibus dives, mentemque per omnia verſans
Non male quo ſervet tam bene parta modo;
Sed quid agat virtute ſua quid præſule dignum
Quidve Deo tantas cui reſerebat opes
Poſt alia Oxonii (quod longum duret in ævum
Poſſit & a memori poſteritate coli,
Conſtituit pulchros ſtudiis Phœboque penates
Atque ſacram Muſis ædificare domum.
Septima crevit Hiems poſt fundamenta locata
Ingreditur Cuſtos & ſua turba larem;
Turba atq; his pueris famuliſq; decemq; miniſtri
Otia diſcentum qui bene ſemper alant.
Magna quidem ſunt hæc tamen hæc tam magna
Lector adhuc tanto non potuere viro (placere
Namq; opere exacto hoc vix proxima fluxerat
Cum parat alterius tecta locare domus (æſtas
Quæ prope Ventanæ bene cæpta Palatia ſedis
Crevit & in ſexto vere parata ſtetit;
Ergo illic totidem ſtudioſos eſſe jubebat
Queis & rectores pedonomoſque dedit.

Qui

Qui ſimulac primos complerint fortiter annos
Muſarum in ſtudiis rhetoriciſque tropis,
Altius inque novas diducta colonia terras
Oxonium ſemper lecta juventus eat:
Hæc duo Pieriis collegia condita miſtis
Sunt in tutela diva Maria tua;
Idcirco nova dicta puto quod nulla vetuſtas
Nulla dies morſus tentat in illa ſuos
Hic potuit credi finem feciſſe ſtruendi
Wickhamus & ſumptus jam tenuiſſe ſuos.
Nou tenuit divi nam quicquid in æde Swithini
Nolari occiduam ſpectat ab arce plagam;
Concio qua feſtis celebratur ſacra diebus
Quaque ſuo in tumulo conditus ipſe jacet.
Totum hoc tam vaſtam molem tantaſq; columnas
Impenſis ſtruxit reſtituitque ſuis;
Regis opes dicet propius qui ſpectat & idem
Vix regum tantas eſſe putabit opes.
Forſitan & Gallis (nam ſic & fama Monaſtis
Quos rex a regno juſſit abire ſuo.
Reddidit æquali prætio quæcunque recepit
Pariſiis fundos Pariſiiſque lares.
Non tamen hoc ſumptu minor eſſe domeſtica cæpit
Cura, ſed & famulos pavit ut ante ſuos.
Pavit, & illius teſtatur ſcripta ſepulchro
Littera guſtavit dives, inopſque cibum
Huic ita viventi cum jam longæva ſenectus
Corporis effæti debilitaſſet onus,
Grata quies venit vitæ non diſcolor actæ,

Ultimæ

Ultima curarum linea grata quies.
Annus erat vitæ decies octavus & illis
Henrici quarti ſceptra diebus erant;
Jam teſtamentum quæris ſi fecerit ullum,
Fecit; ſi fuerat quod daret ille? fuit.
Quod fuerit factis reliquũ tot ſumptibus? ohe
Inveniet nullum pagina noſtra fidem.
Et tamen hoc dicam regales vincere gazas
Quæ dedit in ſcriptis ultima dona ſuis
Extat opus Cræſumq; putes ſcripſiſſe vel illum
Cujus facta hæres Roma ſuperba fuit:
Vel cujus digitis mutatum fertur in aurum
Quicqui id in aurifluas contigit ire manus;
Nec tamẽ ignavos bona tanta reliquit in uſus
Succeſſuſque bonus propoſitumqre fuit.

Namque dioceſin ditavit templa per omnem
Multaque cognatis, pauperibuſque dedit:
Multa quoq; & regi non fidis pauca miniſtris
Sed neque gimnaſiis munera pauca ſuis.
Hæc ſunt ergo viri monumenta perennia tanti
Cujus dum vixit gloria tanta fuit.
Nec dubito qui ſic vixit ſic mortuus idem eſt,
Quin ſit apud ſuperos nobilis umbra deos.
Eſt etenim nam ſi cæleſtis clauditur aula
Tot meritis, nobis illa patere queat?
Hactenus ire libet de Magni laudibus, Hoſce
Suſcipe conatus, Lector Amice meos.

And hereby your Highneſſe may obſerve how vaine that fooliſh tradition is which my Author diſcreetly omitted, as not beleeving that ſome will ſtill maintaine that *Wickham* was unlearned, and onely a Surveyer of buildings, and by a kinde of fraud deceived King *Edward* 3. (no likely Prince to be ſo deceived) begging the Parſonage of *Eaſtmeane*, to which by like Authority they will have the Biſhoprick of *Wincheſter* annexed as unſeparably as the Earledome of *Arundell* to *Arundell*-Caſtle, for who could think that ſuch a King as *Edw.* 3. would make Sir *John Laclattin*, firſt his Secretary, then Privie-Seale, then Maſter of the Wards, and Treaſurer of *France*, and laſtly Prelate of the Garter, and Chancellor of *England*, and ſo much of the firſt *Wickham.*

Of *Stephen Gardiner.*

Becauſe I will not be alwayes be prayſing, but ſometimes when juſt cauſe is given, reprehend mens demerits, as well magnifie their merits, I will take occaſion to ſpeake ſomewhat of *Stephen Gardiner*, twice biſhop of *Wincheſter*; and therefore may challenge to be twice remembred, though

though for ſome things of him that were to be wiſht they were ever forgotten, my Author derects this Reader to Mr. *Foxes* booke of Martyrs, for a more full Relation of his doings; but that is ſo full (though I aſſure my ſelfe it is very faithfull) that I doubt your Highneſſe will find it over tedious to read; my purpoſe is therefore but to note ſome important obſervations out of this Story, and after, as I did of *Wickham* in Latin, ſo to adde ſome Engliſh poetrie written of him, and to him, which is not to be found in Mr. *Fox*, though ſome of it helps to confirme ſomething concerning him, affirmed by Mr. *Fox*, and called in queſtion by others. Mr. *Fox* therefore firſt greatly prayſeth his naturall gifts of minde, his ſharpe wit, his excellent memory, which is indeed the ſtore-houſe of all learning and knowledge, for *tantum ſcimus quantum meminimus*. But to theſe (ſaith he) he had great vices, as pride, envie, & cruelty, flattering to his Prince, ſubmiſſe to his ſuperiours, envious to his equals (namely to *Cromwel*) and haughty to his inferiours, theſe or the like are Mr. *Foxes* words. It ſeemes further in relation of his Life and Death, he was a Catholick-Proteſtant, or a proteſting

teſting Catholick, for as he ſhowes at large out of his Books & Sermons, though he received the Popes authority in Queen *Maries* time; Yet his opinion was as his writings before declared, and as the wiſer ſort *I* thinke, do ſtill hold of it, that it is but a temporall conſtitution of Men, and agreement of Princes, to allow the ſame, which upon juſt occaſions they may reſtraine or exclude, as they ſhall find cauſe; but yet *I* obſerve this, that although it was neceſſary for Queen *Mary*, in reſpect of her Birth to admit of the Popes Authority, as the contrary was as neceſſary for her Siſter, yet this ſo Catholicke Queen, and this ſo popiſh Prelate could keep out the Popes Legat out of *England* by her royall Prerogative when he would have ſent a Legat hither not to her liking; again, he was earneſt againſt Marriage of Miniſters, yet he confeſſeth frankly, that a married man may be a Miniſter: he defended the reall preſence, yet he allowed the Cõmunion under both kinds, he writ in defence of *I*mages, yet he publickly approved their pulling down when they were ſuperſtitiouſly abuſed. Finally he ſaid at his Death, that that would marre all, to teach the people, that they

are

are freely juſtified by the blood of Chriſt, and yet even then, when hee could not diſſemble, he confeſſed it to be true Doctrine.

Loe how farre this ſtout Prelate, *Cedere neſcius*, (as Mr. *Fox* ſaith of him) did yeeld in thoſe many points of Popery. 1. Supremacy. 2. The marriage of ſome Miniſters. 3. The Sacrament in both kinds. 4. Removing Images. 5. Juſtification. But now for his ſharp perſecuting, or rather revenging himſelfe on *Cranmer* and *Ridley*, that had in King *Edwards* daies deprived him, his too great cruelty cannot be excuſed.

Laſtly, the plots he laid to entrap the Lady *Elizabeth*, his terrible hard uſage of all her followers, I cannot yet ſcarce think of with charity, nor write of with patience.

My father, onely for carrying a Letter to the Lady *Elizabeth*, and profeſſing to wiſh her well, he kept in the Tower 12 moneths, and made him ſpend a thouſand pounds ere he could be free of that trouble. My mother, that then ſerved the ſaid Lady *Elizabeth*, he cauſed to be ſequeſtred from her as an heretick, inſomuch that her own father durſt not take her

her into his houſe, but ſhe was glad to ſojourne with one Mr.*Topcliff*; ſo as I may ſay, in ſome ſort, this Biſhop perſecuted me before I was born.

Yet, that I ſpeak not at all in paſſion, I muſt confeſſe I have heard ſome as partially praiſe his clemency and good conſcience, and namely, that he was cauſe of reſtoring many honourable houſes, overthrown by King *Henry* the eighth, and in King *Edwards* minority. The Duke of *Norfolke*, (though Mr.*Fox* ſaith, that *Gardiner* made him ſtay long for his dinner one day) yet both he, and thoſe deſcended of him were beholding to him: with the houſe of *Stanhops*, and the Lord *Arundell* of *Warder*; and I have heard old Sir *Matthew Arundell* ſay, that *Bonner* was more faulty then he, and that *Gardiner* would rate at him for it, and call him aſſe for uſing poor men ſo bloodily; and when I would maintain the contrary, he would ſay, that my father was worthy to have lain in priſon a yeer longer, for the ſaucy ſonnet he wrote to him from out of the Tower; which ſonnet, both becauſe it was written in defence of Queen *Elizabeth*, and becauſe (if I be not partiall, it is no ill Verſe, for thoſe unrefined times,

times, and toucheth the matter I enforce) I will here ſet down; preſuppoſing that in the eleven moneths before, he had ſent him many Letters, and Petitions full of reaſon, (that could not prevaile) for his liberty. The diſtreſſed priſoner writeth this Rime.

1.

At leaſt withdraw your cruelty,
or force the time to work your will;
It is too much extremity,
to keep me pent in priſon ſtill.
Free from all fault, voyd of all cauſe;
Without all right, againſt all lawes.
How can you doe more cruell ſpight,
Then proffer wrong, and promiſe right?
Nor can accuſe, nor will acquight.

2.

Eleven moneths paſt, and longer ſpace,
I have abid your divelliſh drifts,
While you have ſought both man and place,
and ſet your ſnares, with all your ſhifts;
The faultleſſe foot to wrap in wile,
With any guilt, by any guile;
And now you ſee that will not be,
How can you thus for ſhame agree,
To keep him bound you can ſet free?

3.

Your chance was once, as mine is now,

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testing Catholick, for as he showres at large out of his Bookes & Sermons, though he received the Popes authority in Queen *Maries* time; Yet his opinion was as his writings before declared, and as the wiser sort *I* thinke, do still hold of it, that it is but a temporall constitution of Men, and agreement of Princes, to allow the same, which upon just occasions they may restraine or exclude, as they shall find cause; but yet *I* observe this, that although it was necessary for Queen *Mary*, in respect of her Birth to admit of the Popes Authority, as the contrary was as necessary for her Sister, yet this so Catholicke Queen, and this so popish Prelate could keep out the Popes Legat out of *England* by her royall Prerogative when he would have sent a Legat hither not to her liking; again, he was earnest against Marriage of Ministers, yet he confesseth frankly, that a married man may be a Minister: he defended the reall presence, yet he allowed the Cõmunion under both kinds, he writ in defence of *I*mages, yet he publickly approved their pulling down when they were superstitiously abused. Finally he said at his Death, that that would marre all, to teach the people, that they

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With any guilt, by any guile;
And now you ſee that will not be,
How can you thus for ſhame agree,
To keep him bound you can ſet free?

3.

Your chance was once, as mine is now,

to

to keep this hold againſt your will,
And then you ſware you know well how,
Though now you ſwearve, I know how ill.
But thus the world his courſe doth paſſe,
The Prieſt forgets a Clerke he was;
And you that then cry'd juſtice ſtill,
And now have juſtice at your will,
Wreſt juſtice wrong, againſt all skill.

4.

But why doe I thus coldly plaine,
as if it were my cauſe alone?
When cauſe doth each man ſo conſtraine,
as England *through hath cauſe to moane,*
To ſee your bloody ſearch of ſuch,
Whom all the Earth can no way touch.
And better were that all your kind,
Like hounds in kel with ſhame were ſhrind
Then you had might unto your mind.

5.

But as the ſtone that ſtrikes the wall,
ſometimes bounds back on th'hurlers head,
So your foule fetch, to your foule fall,
may turn and noy the breſt that bred.
And then ſuch meaſure as you gave,
Of right and juſtice look to have;
If good or ill, if ſhort or long;
If falſe or true, if right or wrong.
And thus, till then I end my Song.

But to shew a pattern, what partiality can paint in his praise, and what ill will can pervert to reproach, I will adde an Elegie in English also, written by one Mr. *Prideaux*, in commendation, and the same answered in execration of the same Bishop.

1.

THe Saints in Heaven rejoyce,
this earth and we may waile;
Sith they have won, and we have lost
the guide of our availe.

2.

Thongh death hath looſed life
yet death could not deface
His worthy work, his ſtayed ſtate,
nor yet his gifts of grace.

3.

As Gardner *was his name,*
So Gardned he his life
With juſtice, and with mercy both,
to 'ſtroy the weeds of ſtrife.

4.

A Steven *in Religion ſtout,*
a Biſhop by his acts,
A faithfull man moſt free from fraud,
as witneſſe be his facts;

5.

A Judge moſt juſt in judgement ſeat,

of parties no regard;
An Eye to ſee, an Eare to heare,
a hand that ſhunn'd reward.

6.

A heart to help, and not to harm;
his will was wiſdomes law,
A minde that malice could not move,
ſuch was of God his awe.

7.

A faith in friendſhip firm and faſt,
a mount the right to raiſe.
A Spright 'not pæll'd with ſlanderous bruits
nor puft with pride by praiſe.

8.

Not light of credit to reports,
revenge he never ſought,
But would forgive, and did forget
the wrongs that were him wrought.

9.

A truth, ſo tri'd in truſt,
as tongue could never taint.
Nor earſt was heard in guileſull wiſe,
a lie with lips to paint.

10.

Though Natures child by birth,
yet vertues heir by right,
Which held his height ſo modeſtly,
as meaſure maſter'd might.

Ambi-

11.

Ambitions climing cliffe
could never move his minde,
Nor fortune with her fawning cheer,
his heart did ever blind.

12.

Nor Misery which most he felt,
or prison might him pall,
But bare his minde in levell so,
as change could be no fall.

13.

In all these turns of joy and woe,
he turned to the best;
And held him to the tried truth,
which now hath won him rest.

14.

From foes deface, and envies bell,
his end hath made him free,
And pluckt him from this wicked world,
too worthy here to be.

15.

Who can give tears enough to plaine
the losse and lack we have;
So rare a man, so soon bereft,
when most we did him crave.

16.

When age and yeers had made him ripe,
and surely had him set,
To know himselfe and weeld the world

and right with mercy met.

17.

And when of envy, and of hate,
the conqueſt he had wonne,
And falſehood forc'd to fly his fort,
and right his race to run.

18.

And when of glory and of grace,
he wonne the palm and price,
And conquered all affections force,
with wiſdoms good advice.

19.

Aud in the office that he bare.
and ſervice of his Queen,
So choice a man to ſerve her call,
ſcarce any where was ſeen.

20.

Then death, that fatall fee,
the line of life did loſe,
And in the belly of the earth
as earth ſhee did him cloſe.

21.

The Prince may plaine his death,
the Realm his lack may rue;
All men may ſay, O Wincheſter,
moſt worthy wight adue.

22.

The poor may plaine and pine,
whoſe lacks he did relieve;

His Servants may lament their Lord
which Lordly did them give.

23.

The Biſhops may behold
a Biſhop then bereft,
A perfect Prieſt, a ſhield of faith,
a mirrour of them left

24.

His foes if any were,
that firſt did wiſh him gone
In length of time and lack of life
too late his loſs will mone.

25.

O Paſtor paſt this Pilgrims pain
in earth thine Acts do live,
In skies thy vertues written are,
all penns thee praiſe ſhall give.

26.

Which after all theſe heaps of kap
a happy life haſt led,
And in the happieſt hap of all
in fame and love art dead.

The ſame anſwered verſe for verſe by an Ill-willer of the ſaid Biſhop.

1.

THe Devils in Hell do dance,
this Realm and we may joy

Since they have got and we forgone
the cauſe of our Annoy.

2.

Though death hath wipt out life,
yet death cannot outrace
His wicked works uſurped ſtate
nor faults of his deface.

3.

A Gardner ſuch he was,
as ſpoiled ſo our plants,
That Juſtice withered, mercy dy'd
and we wrong by their wants.

4.

A Stev'n *in name, a* Fox *in fact,*
a Biſhop but in Weeds,
A faithleſs man full fraught with frauds
as deem him by his deeds.

5.

A partiall Judge in Judgement ſeat,
of parties great reſpect,
A blinded eye, a cloſed eare,
a hand with bribe infect

6.

A heart to harm and not to help
his luſt was laid far low,
A mind with malice over-whelm'd
of God nor man no awe.

7.

A fained fickle friend and falſe
that right could never bid,
A courage every ſtorm caſt down
and praiſe puſt up with pride.

8.

Of fowle reports and ſlanderous bruits
he nouriſht up the brood;
His wrongs to pardon or to paſſe
revenge and rage withſtood

9.

A tri'd untruth in truſt,
As tongues well try'd have told,
A mouth that breath'd more odious lies
then I t' upbraid am bold.

10.

Scant Natures Child by birth
ſure Satans ſonne in right
Which rule maintain'd with ſword & fire,
and meaſur'd all by might.

11.

Ambitious clyming Cliffe
had raviſht ſo his mind,
As he was ſotted drunk therein,
and fortune made him blind.

12.

The ſmell of priſons miſery felt
his pride did greatly pall

He bare his ſtaffe ſo ſtaggeringly,
as each change ſeem'd a fall.

13.

In all theſe turns of joy and woe
he turned with the beſt,
And never left the ſurer ſide
till breath did leave his breſt.

14.

From Widow eourſe and Orphans crie
his end him cannot ſave,
Though that have rid him of his raigne
unworthy rule to have.

15.

Who can give thanks and joy enough
that we have ſcapt this fyre,
This monſtrous man this bloody beaſt,
when moſt we did deſire.

16.

When yeeres had fram'd him fit for Hell
and pride ſo high had ſet,
As God nor man nor ſelf he knew
and might with miſchief met.

17.

And when the envy and the hate
he wan of every wight,
And falſhood floriſht in his Fort,
and wrong had wrong outright;

18.

And when he gloried moſt in pomp,

in

in honour and in health,
And by affection conquered all,
and wallowed all in wealth;

19.

And in the Office that he bare
to rule above the Queen,
So cruel and ſo mercileſs,
ſcarce ever man was ſeen;

20.

Then God that moſt juſt Judge
lifes line to part was pleas'd,
The Earth his Carrion corps hath caught,
the Devil his ſoul hath ſeiz'd.

21.

The Prince *his death may pleaſe,*
this Realm his life doth rue,
All men may well his birth-day ban
this curſed wretch that knew.

22.

The poor may plain and pine;
for none he would relieve,
His men may joy his death was ſuch
his Goods were his to give.

23.

Good Biſhops may beware
this Ravener them bereft,
This popiſh-prieſt this ſhield of wrong,
a warning for them left.

24.

His friends if any were,
that wisht him longer raigne (caught
With length of time might cauſe have
too late his rule to plain

25.

O thou devourer of the good
thy wrongs in earth do dwell,
Thy cruel thirſt of guiltleſs blood
now muſt thou quench in hell.

26.

Which in the world of deadly hurts
moſt hurtfull life didſt lead,
And now with Englands *common joy*
in ſhame and hate art dead.

Which of theſe wrote trueſt I will not take upon me to judge, leſt I ſhould be thought partiall; but that ſaying appeares true: *Scribit in Marmore læſus.* Therefore I will conclude againſt all partiall Poets, with two verſes of *Horace,*

Falſus honor juvat et mendax infamia terret
Quem? niſi mendoſum & mendacem.

Doctor

Doctor *John White.*

He was born of a worſhipfull houſe, and in the Dioceſs of *Wincheſter*, and became after Warden of *Wincheſter*, thence for his great learning, and vertuous life prefer'd to the Biſhoprick of *Lincoln*, and after upon the death of *Stephen Gardner*, made Biſhop of *Wincheſter*; wherefore of him I may ſay, his fame did well anſwer his name, and ſo would all men ſay (how contrary ſoever to him in Religion, but for one black Sermon that he made; yet for the colour it may be ſaid he kept *decorum*, becauſe that was a Funerall Sermon of a great Queen both by birth and mariage, I mean Q. *Mary*. But the offence taken againſt him was this. His Text was out of *Eccleſ.* 4.2. *Laudavi mortuos magis quam viventes, & feliciorem utroq; judicavi qui nec dum natus eſt.* And ſpeaking of Queen *Mary* her high Parentage, Her bountifull diſpoſition, Her great gravity, Her rare devotion, (praying ſo much as he affirmed that her knees were hard with kneeling, Her Juſtice and Clemency in reſtoring Noble Houſes to her own privat loſſe and hind-

rance.

rance. And laſtly her grievous yet patient death: He fell into ſuch an unfaigned weeping, that for a long ſpace he could not ſpeak. Then recovering himſelf, he ſaid ſhe had left a Siſter to ſucceed her, a Lady of great worth alſo whom they were now bound to obey; for ſaith he *melior eſt Canis vivus Leone mortuo*, & I hope ſo ſhall raign well and proſperouſly over us, but I muſt ſay ſtill with my Text, *Laudavi mortuos magis quam viventes*; for certain that is, *Maria optimam partem elegit*: thus he, at which Queen *Elizabeth* taking juſt indignation, put him in priſon, yet would proceed no further then to his deprivation, though ſome would have made that a more haynous matter. He was a man of auſtere life, and much more mortified to the World, than his Predeceſſor *Gardiner*, who was noted for ambitious, but yet to his Prince very obſequious. But if Doctor *White* had had a true propheticall ſpirit, he might have urged the ſecond part of his Text. *Sed fæliciorem utroque judicavi qui nec dum natus eſt*; for that may ſeem verified indeed in the Kings Majeſty that now is, who was then unborn, and hath ſince ſo happily united theſe Kingdoms; yet leaſt that

which

which I would make in him a Prophecy, others will take in me for flattery; I will proceed to the next, or rather I should say to another, for of the two next I need add nothing, my Authour having testified by both their Epitaphs, that they lived and died well.

Doctor *Thomas Cooper.*

I intend therefore to speak next of Dr. *Cooper*, because of Bishop *Herne*, and Bishop *Watson*, I cannot add any thing upon sure ground, for of the former times, I have either Books of stories, or relation of my Fathers that lived in those dayes; but of these that lived in the first twenty yeeres of the Queens Raign when I was at school, or at the University, I could hear little, yet at my first coming to the Court, I heard this pretty tale, that a Bishop of *Winchester* one day in pleasant talk, comparing his Revenue with the Arch-bishops of *Canterbury*, should say, your Graces will showe better in the Rack, but mine will be found more in the Manger, upon which a Courtier of good place said, it might be so in *diebus illis*; But saith he, the Rack stands so high in sight,

ſight, that it is fit to keep it full, but that may be, ſince that time, ſome have with a *provideatur* ſwept ſome provender out of the Manger: and becauſe this Metaphor comes from the Stable, I ſuſpect it was meant by the Mr. of the Horſe. To come then to Biſhop *Cooper*, of him I can ſay much, and I ſhould do him great wrong, if I ſhould ſay nothing; for he was indeed a reverent man, very well learned, exceeding induſtrious, and which was in thoſe dayes counted a great praiſe to him, and a chief cauſe of his preferment, he wrote that great Dictionary that yet bears his name, his Life in *Oxford* was very commendable, and in ſome ſort Saint-like; for if it be Saint-like to live unreprovable, to bear a croſs patiently, to forgive great injuries freely: this mans example is ſampleleſs in this age.

He maried a Wife in *Oxford*, for that ſpeciall juſt cauſe (I had almoſt ſaid onely cauſe) why Clergymen ſhould mary, *viz.* for avoiding of ſin. *Melius eſt enim nubere quam uri*, yet was that his very hard hap that ſhe proved too light for his gravity by many grains, or rather many pounds. At the firſt he winkt at that with

a Socraticall and Philoſophicall patience, taking, or rather miſtaking the equivocating counſel of *Eraſmus Ecchoe.* *Quid ſi mihi veniat uſu quod his qui incidunt in uxores parum pudicas parumq; frugiferas? Feras. At qui cum talibus morte durior eſt vita? vita;* wherein I obſerve in the two Ecchos, how in the firſt *Feras* ſignifies either the verb, ſuffer, or that Nown, wild beaſts, or ſhrews. In the latter, *vita* ſignifieth the Nown life, or the verb *ſhun or eſchew*: ſo he (good man) conſtrued *Feras, Vita.* ſuffer during life, and *I* ſhould take that *vita Feras* ſhun ſhrews. But this *Fera* whom his *Feras* made *Feram*, committed wickedneſs even with greedineſs, more then was in power of fleſh and blood to bear: wherewith being much afflicted, having warned his Brother privatly, and born with him perhaps 70. times ſeven times. In the end taking him both in a place and faſhion (not fit to be named) that would have angred a Saint, he drave him thence, (not much unlike) as *Tobias* drove away the ſpirit *Asmodeus*, for that was done with a Roſte, and this with a ſpit. It was high time now to follow the Counſel. *Dic Eccleſiæ*, ſo (as all *Oxford* knows) her Paramor

was

was bound from her in a bond of one hundred pound, but they ſhould rather have been bolts of an hundred pound.

The whole Univerſity in reverence of the man and indignity of the matter, offered him to ſeparate his wife from him by publique authority, and ſo to ſet him free, being the innocent party. But he would by no means agree thereto, alledging he knew his own infirmity, that he might not live unmarried; and to divorce and marry againe, he would not charge his conſcience with ſo great a ſcandall.

After he was Biſhop, mad *Martin*, or *Marprelate* wrote his book or rather Libell, which ſome (playing with *Martin* at his own weapon) anſwered pleaſantly both in Ryme and Proſe, as perhaps your Highneſſe hath ſeen, or I wiſh you ſhould ſee, for they are ſhort and ſharp. But this Biſhop with authority and gravity confuted him ſoundly; whereupon *Martin Madcap*, (for I think his cap and head had like proportion of wit) replying, and anabaptized his baſtard book by the name of *Work for the Cooper*; and had not the wiſdome of the State prevented him, I think he and his favourers would have made

made work for the Tinker. And ſo much of Biſhop *Cooper*, though I could adde a report, that a great Lord dying in his time bequeathed him a great Legacy, but becauſe I have not ſeen his laſt teſtament, I cannot preciſely affirm it.

William Wickham.

This Biſhop my Authour profeſſeth to reverence for his names ſake, and his predeceſſors ſake; and I much more for his own ſake, and his vertues ſake. About the yeere 1570. he was Vice-provoſt of *Eaton*, and as the manner was, in the Schoolmaſters abſence would teach the ſchoole himſelfe, and direct the boyes for their exerciſes (of which my ſelfe was one) of whom he ſhewed as fatherly a care, as if he had been a ſecond Tutor to me. He was reputed there a very milde and good natured man, and eſteemed a very good Preacher, and free from that which St. *Paul* calleth Idolatry, I mean covetouſneſſe; ſo that one may ſay probably, that as the firſt *William Wickham* was one of the richeſt Prelates that had been in *Wincheſter* a long time, and beſtowed

ſtowed it well ; ſo this was one of the pooreſt, and endured it well. He preached before the Queen at a Parliament, I think the laſt time that ever he preached before her ; and indeed it was *Cygnea vox*, ſweeteſt, being neereſt his end, which if I could ſet down as he delivered, were well worth the remembring. But the effect was this, that the Temporalities of Biſhopricks, and Lands of Colledges, and ſuch like, were from the beginning for the moſt part the graces, gifts, and Almes of Princes, her Majeſties progenitors, that for ſome exceſſes and abuſes of ſome of them, they had been and lawfully might be ſome quite taken away, ſome altered, ſome diminiſhed, and that accordingly they were now reduced to a good mediocrity ; for though there were ſome farre greater Biſhopricks in *France*, *Spaine*, and *Germany*, yet there were ſome alſo leſſe and meaner even in *Italy*. But yet he moſt humbly beſought her Majeſty to make ſtay of them at leaſt in this mediocrity ; for if they ſhould decay ſo faſt in thirty yeeres to come, as they had for thirty yeeres paſt, there would hardly be a Cathedrall Church found in good repaire within *England* ; which inconvenience

ence (he ſaid) would ſoon ſpread from the Clergy to the Temporalty, that would have cauſe with *Hippocrates* Twins to laugh and weep together. This, as he ſpake zealouſly, ſo the Queen gave eare to it graciouſly, and ſome good effect was ſuppoſed to follow it, for which they both now feel their reward; and thus much of *Wickham.*

William Day.

It was ſaid that a pleaſant Courtier and Servitor of King *Henry* the eighth, to whom the King had promiſed ſome good turn, came and prayed the King to beſtow a Living on him, that he had found out, worth 100 li. by the yeere more then enough; why, ſaith the King, we have none ſuch in *England*: yes Sir, ſaid his man, the *Provoſtſhip of Eaton*; for (ſaid he) he is allowed his diet, his lodging, his horſe-meat, his ſervants wages, his riding charge, his apparrell, even to the points of his hoſe, at the Colledge charge; and 100 li. *per annum* beſides. How true this is, I know not, but this I know, that Mr. *Day* having both this and the Deanry of *Windſor*

Windſor was perſwaded to leave them both, to ſucceed him (that had been once his Vice-provoſt of *Eaton*) in the Church of *Wincheſter*. He was a man of a good nature, affable and courteous, and at his table, and in other converſation pleaſant, yet alwaies ſufficiently containing his gravity. When he was firſt Deane of *Windſor*, there was a ſinging man in the Quire, one *Woolner*, a pleaſant fellow, but famous for his eating, rather then his ſinging; and for the ſwallow of his throat, then for the ſweetneſſe of his note. Maſter *Deane* ſent a man to him to reprove him for not ſinging with his fellows; the Meſſenger thought all were worſhipfull at leaſt that did then weare white Surplices, and told him Mr. Deane would pray his worſhip to ſing; thank Mr. Dean (quoth *Woolner*) and tell him, I am as merry as they that ſing; which anſwer, though it would have offended ſome man, yet hearing him to be ſuch as I have deſcribed, he was ſoon pacified. He brake his leg with a fall from a horſe, that ſtarted under him; whereupon ſome waggiſh ſchollers, of which my ſelfe was in the *quorum*, would ſay it was a juſt puniſhment, becauſe the horſe was given him by

by a Gentleman to place his ſonne in *Eaton*, which at that time was thought had been a kind of ſacriledge, but I may alſo ſay, *Cum eram parvulus ſapiebam ut parvulus*. He had in thoſe daies a good and familiar faſhion of preaching not mincing the word, as ſome doe, with three words to feed 3000 people, that goe away all ſometimes as empty as they came; nor as others, that are *Nodoſi* drawing their auditory with them into deep queſtions and dangerous paſſages; that howſoever they ſuppoſe they come of themſelves much admired, they leave their auditors many times more then halfe mired; but this was a good plain faſhion, apt to edifie, and eaſie to remember; I will repeat one leſſon of many, that I remember out of Sermons of his, which I can imagine yet I heare him pronouncing, and it was concerning prayer: It is not (ſaith he) a praying to God, but a tempting of God, to beg his bleſſings, without doing alſo our own endeavours; ſhall a ſcholler pray to God to make him learned, and never goe to his book? ſhall a husbandman pray for a good harveſt, and let his Plow ſtand ſtill: the Pagans, and the heathen people would laugh at ſuch devotion.

tion. In their fabulous Legion they have a tale of *Hercules*, whom for his ſtrength they counted a God; how a Carter (forſooth had overthrown his Cart, and ſate in the way crying, help *Hercules*, help *Hercules*; at laſt *Hercules*, or one in his likeneſſe came to him, and ſwadled him thriftily with a good cudgell, and ſaid, thou varay lazie ſelly fellow (ſo he uſed to pronounce) calleſt thou to me for help, & doſt nothing thy ſelfe; ariſe, ſet to thy ſhoulder & heave thy part, and then pray to me to help thee, and I will doe the reſt. And thus much of our good old Provoſt, who being made a Biſhop, & of a Regiſter of the Garter becoming now Prelate of the Garter, enjoying this dignity a very ſhort time, turned his day into night, though no night can oppreſſe them that die in the Lord. By the way, I think this worthy the noting, that whereas in *Anno Dom.* 1486. being the firſt of King *Henry* the ſeventh, it was found that three Biſhops ſucceſſively had held this Biſhoprick ſix ſcore yeeres ſave one, namely, *Wickham*, *Beauford*, and *Wainfleet*. Now in Queen *Elizabeths* raigne, there had been ſeven Biſhops in forty yeeres, five in ſeventeen yeers, and three in four yeeres.

Doctor

Doctor *Thomas Bilson.*

My Author, following his own reſolution of forbearing to ſpeak of men now living, or but lately dead; and I holding my purpoſe to ſpeak frankly and truly, as farre as my underſtanding will ſerve me, both of dead and living; I am now comming to ſpeak of the preſent Biſhop of *VVinchester*, of whom I finde in this book but foure lines; and if I ſhould give him his due in proportion to the reſt, I ſhould ſpend foure leaves. Not that I need make him better known to your Highneſſe, being (as on juſt occaſion, as I noted before) one of the moſt eminent of his ranck, and a man that carried prelature in his very aſpect. His riſing was meerly by his learning, as true Prelates ſhould riſe. *Sint non modo labe mali ſed ſuſpicione errantis*, not onely free from the ſpot, but from the ſpeech of corruption. Hee aſcended by all degrees of ſchooles; firſt, wherein to win knowledge himſelfe, next whereby to impart it to others, having ſometime taught the ſchoole that doth juſtly boaſt of the name

name of *VVincheſter*, where, if I miſtake not, he ſucceeded the excellent ſcholler and ſchoolmaſter Doctor *Johnſon*, that wrote that forecited Poem of *VVickham*; and having praiſed all his predeceſſors in pretty Diſticks, he wrote this at the laſt in modeſty of himſelfe.

(male nolo
Ultimus hic ego ſum, ſed quam bene quam
Dicere, de me qui judicet alter erit.

And accordingly his ſucceſſor gave this judgement,

Ultimus es ratione loci, re primus Johnſon,
Sed quis qui de te judicet aptus erit.
Tam bene quam nullus qui te præceſſerit ante
Tam male poſteritas ut tua pejus agat.

Wherein Mr. *Johnſon* became truly fortunate, according to the ſaying, *Laudari a laudato viro, laus eſt maxima.* Him fame doth raiſe, whoſe praiſer merits praiſe.

From Schoolmaſter of *VVincheſter*, he became Warden, and having been infinitely ſtudious and induſtrious in Poetry, in Philoſophy, in Phyſick; and laſtly, (which his genius chiefly call'd him to)

in

in Divinity, he became ſo compleat, for skill in Languages, for readineſſe in the Fathers, for judgement to make uſe of his readings, as he was found to be no longer a ſouldier, but a Commander in chiefe, in our ſpirituall warfare, being firſt made Biſhop of *Worceſter*, and after of *Winchester*. In the mean ſeaſon a crew of mutinous ſouldiers (a forlorne hope) untertook to ſurprize one of the twelve fortreſſes of our faith, I mean one of twelve Articles of the Creed, and ere men were aware they had entred by a Poſtern corrupted, a Watchman or two thrown down a battlement and ſet up their Colours of white and black (black and blew had been fitter for them) publiſhing a book in print, that Chriſt deſcended not into Hell. The alarum was taken by many faithfull ſervitors of the Militant Church, but many were not found fit for this enterprize, for that was whiſpered, (nay rather publiſht in the enemies Camp, that ſome cowardly ſouldiers of our ſide had made a motion to have this Fort, or part thereof raſed, becauſe there was thought to be perill in defending of it; for ſo *Campian* writes confidently, that *Cheyney* Biſhop of *Glouceſter* had affirmed to him,

how it had been moved in a Convocation at *London*, *Quemadmodum ſine tumultu penitus eximatur de ſymbolo*; how without many words it might be taken out of the Creed wholy. But I leave *Eraſmus* eccho to anſwer it, oly. True it is, there was a hot ſhot one Mr. *Browghton*, no Cannonere, for he loves no Cannons, but that could skill of ſuch fireworks, as might ſeem to put out hell fire; this hot braine having with a Petard or two broken open ſome old dore, tooke upou him with like Powder out of ſome Baſilisk (as I think) to ſhoot *Hades* quite beyond Sunne and Moon; ſuch a Powder-work againſt all Divinity and Philoſophy, as was never heard of, alwaies excepting the powder-treaſon. Then this learned Biſhop, like a worthy leader (that I proceed in this metaphor) with a reſolute Troop, not of looſe ſhot, but *gravis armaturæ*, arm'd to proofe out of Chriſts armorie, the old and new Teſtament, Fathers, Doctors, Schoolmen, Linguiſts, encounters theſe Lanzbezzadoes, caſts down their Colours, repaires up the ruines, beautifies the battlements, rams up the mynes, and makes ſuch ravelings, and counter-ſcarfes about this Fort, that now none of the Twelve

may

may ſeem more impregnable. Their great Inginere, before mentioned, upon griefe of this repulſe, is gone (as I heare) to teach the Jewes Hebrew; God ſend him to ſcape *Hades* at the end of his journey. Yet in the heat of theſe skirmiſhes there happened an accident worthy to be remembred, and I think by the very deviſe of the divell. This Biſhop preaching at *Pauls* Croſſe, upon this Article of the Creed; and there proving by authority irrefragable, that hell is a place prepared for the Divel and his angels; that it is beneath in *corde terræ*, and that Chriſt deſcended into it. Satan, that knew all this to be true, and was ſorry to remember it, and wiſht that none of the Auditory would believe it, raiſed a ſudden and cauſeleſſe feare, by the fraud or folly of ſome one auditor. This feare ſo incredibly poſſeſt not onely the whole multitude, but the Lord Major and other Lords there, that they verily believed *Pauls* Church was at that inſtant falling down, whereby ſuch a tumult was raiſed, as not onely diſturbed their devotion and attention, but did indeed put ſome of the graveſt, wiſeſt and nobleſt of that aſſembly into evident hazard of their lives, as I

have heard of ſome of their own mouthes. The Biſhop not ſo diſmayed himſelfe, ſympathizing in pitty, rather then feare of their cauſeleſſe diſmay, after the tumult was a little pacified, finiſhed his Sermon; upon which accident, ſome favourers of that opinion make themſelves merry with this ſtory, that at leaſt that which they could not confute they might ſeem to contemn.

Of EELY.
Doctor *Martin Heaton.*

OF *Eely* I have not much to ſay, yet in a little I may be thought by ſome to ſay too much; which I will adventure, rather then your Highneſſe ſhall blame me for ſaying nothing. I was among others at Biſhop *Cox* his funerall, being then either Batcheler, or a very young Maſter of Arts; but ſome yeeres after we thought it would have proved the Funerall of the Biſhoprick, as well as of the Biſhop. Something there was that had diſtaſted the Queen concerning Biſhop *Cox*, in his life time; either his much reti-

red-

redneſſe, or ſmall hoſpitality, or the ſpoyl he was ſaid to make of woods and Parks, feeding his family with powdred veniſon; all which, I know not how truly, was ſuggeſted to her againſt him, in his life time, and remembred after his death. For our opinion of him in *Cambridge*, we held him a good ſcholler, and a better Poet then Doctor *Haddon*, who call'd him Maſter; whether as having been his ſcholler or ſervant I know not; but among his Poems, is extant a Diſtick written to B. *Cox*.

Vix Caput attollens e lecto ſcribere carmen
Qui velit is voluit, ſcribere plura, vale.

which Verſe being but even a ſick Verſe, he anſwered *ex tempore*, as they tell, with this,

Te magis optarem ſalvum ſine carmine fili,
Quam ſine te ſalvo carmina multa. Vale.

As for his Church of *Eely*, it ſeemed he had no great love there, to have his monument defaced within twenty yeeres (as this Authour writes) ſo as remembring his good beginning, one may ſay of him, *cœpiſti melius quam deſinis*.

But to let him reſt, I muſt confeſſe that

it was held for one of the blemiſhes of Queen *Elizabeths* Virgin raigne. Firſt, to keep this Sea of *Eely* vacant ſo long after Biſhop *Coxes* death, and after to take away ſo large a portion from it, as is generally ſpoken; yet that I may both ſpeak my conſcience, and ſhew my charity as well to my deceaſed Soveraigne, as to the reverend Biſhop yet living, I will ſay this: Firſt, I could wiſh it had not been ſo, and that the occaſion of ſuch a ſcandall between the Crown and Miter had been taken away. Secondly, I doe ſay for the Queen, ſhe did no new thing; and it is held a principle of State, that whatſoever there is a preſident for, is lawfull for a Prince. I conſider further, that *Eely* was a Biſhoprick of none of the firſt erections, but many yeeres after the conqueſt; ſo as *England* ſtood chriſtned without a Biſhoprick of *Eely* from *Auguſtine* the Monk above five hundred yeeres. It was a place alſo that the Crown had been jealous of for the ſtrength of it, having ſometime held out the Conquerour, as our writers affirm; and King *Henry* the third, a wiſe and fortunate Prince, ſaid, it was not fit for a Cloyſter man, and of late yeeres *Mooreton* undertook to hold

it

it againſt *Richard* the third, for *Henry* the ſecond. Adde hereunto, that though it was vacant in name, yet the profits thereof may ſeem to have been perhaps more charitably and honourably imployed then before, to relieve the poore diſtreſſed King of *Portugall*, who was call'd by ſome Schollers Biſhop of *Eely*, which is leſſe ſcandalous then for *Jeffrey Plantagenet* to hold the Biſhoprick of *Lincoln* for ſeven yeeres, without conſecration, the Sea being kept voyd ſeventeen yeeres; and for *Ethelmare* to hold *Wincheſter* in like manner nine yeeres in *Henry* the thirds time; to omit how *Stygand* in the Conquerours time, and *Woolſey* in *Henry* the eighth his time, both held *Wincheſter in commendam.* As for changing or abating the poſſeſſions of it, the laws then in force allowed it (though a moſt godly law ſince reſtrained the like) and I would all the Biſhopricks in *England* were but ſo well left. Now to come to Doctor *Heaton*, he was compelled in a ſort ſo to take it (for *potentes cum rogant jubent*) and as long as there was not *quid dabis*, but *hæc auferam*, the more publique it was, and by authority then lawfull he may be thought the more free from

blame. But were *Eely* as good as ever it was, that could not finde the mouths bread that finde fault with his taking it in that order.

Before his Majeſties comming to *Oxford*, I was in *Oxford* Library, and ſome of good quality of both the Univerſities; and one of their chiefe Doctors ſaid merrily to a *Cambridge* man, that *Oxford* had formerly had a good Library, till ſuch time (ſaid he) as a *Cambridge* man became our Chancellour, and ſo cancell'd or catalog'd and ſcattered our Books (he meant Biſhop *Cox* in King *Edwards* time) as from that time to this we could never recover them. The other ſtraight replied, then are you even with us, for one of your *Oxford* men hath ſeal'd ſo many good deeds of our good Biſhoprick in *Cambridgeſhire*, that till they be canecl'd, it will never be ſo good as it ſhould be. By his chriſten name alſo many take occaſion to allude to this matter, which whether for brevity ſake he writ *Mar* or *Mart*, or at full length *Martin*, alwaies by adding *Eely* unto it, it ſounds to the like ſence, that either he did *Marr* it, or *Mart* it, or *Martin* it. But he is too wiſe to be troubled with theſe.

Sapi-

Sapientis eſt nil præſtare præter culpam. If any fare the worſe for this now, it is himſelf. And as for his learning, nd other good parts belonging to a Biſhop, he is inferiour to few of his ranke, as your Highneſſe can tell, that have heard him preach before the Kings Majeſty, who ſaid of him, that fat men were wont to make lean Sermons; but his were not leane, but larded with much good learning. And ſo much of the Biſhoprick and Biſhop of *Eely*.

Of LINCOLN.

Of Doctor *Chaterton* now living.

FOllowing my Authors method, I am next to ſpeak of *Lincoln*, a very large Dioceſſe, yet not ſo great a Biſhoprick as it hath been, which I ſuſpect by the oft removes from it, as *Bullingham*, *Cooper* and *Wickham* in Queen *Elizabeths* time; and *White* in Queen *Maries* time. I note alſo, that one of theſe removed to *Worceſter*, namely *Bullingham*, of which I can imagine no reaſon, except the largeneſſe of the Dioceſſe make it more painfull, as

indeed it would, if the decree made in a Synod held by Saint *Cuthbert* in *England* were duely obſerved. Of which the third, as Mr. *Fox* hath it is, that every Biſhop once every yeere ſhould goe over all the pariſhes of his Dioceſſe; with which Decree by what authority men diſpence, I know not, but ſure few doe keep it.

This Doctor *William Chaterton*, now Biſhop of *Lincoln*, and before of *Cheſter*, I may remember in *Cambridge* a learned and grave Doctor; though for his gravity hee could lay it aſide when pleaſed him, even in the Pulpit, it will not be forgotten in *Cambridge* while he is remembred, how preaching one day, in his younger yeers, a wedding Sermon (which indeed ſhould be feſtivall) as the Marchant Royall was at my Lord *Hays* marriage (with which being now in print many a good husband doth endeavour to edifie his wife.) I ſay, Mr. *Chatterton* is reported to have made this pretty compariſon, and to have given this friendly caveat: That the choice of a wife was full of hazzard, not unlike as if one in a barrell full of Serpents ſhould grope for one Fiſh; if (ſaith he) he ſcape harm of the ſnakes, and light on a fiſh, he may be thought

thought fortunate, yet let him not boaſt, for perhaps it may be but an Eele, &c. Howbeit he married afterwards himſelf, and I doubt not ſped better then his compariſon. He was well beloved among the ſchollers, and the rather for that he did not affect any ſoure and auſtere faſhion, either in teaching or government, as ſome uſe to doe; but well tempered both with courage and courteſie. Being made Biſhop of *Cheſter*, he was a very great friend to the houſe of *Darby*. Preaching the funerall Sermon of *Henry* Earle of *Darby*, for ſome paſſages whereof he was like to be call'd in queſtion, though perhaps himſelfe knew not ſo much; I was preſent when one told a great Lord that loved not *Ferdinando* the laſt Earle, how this Biſhop having firſt magnified the dead Earle for his fidelity, juſtice, wiſdome, and ſuch vertues, as made him the beſt beloved man of his ranke (which praiſe was not altogether undeſerved) he after uſed this Apoſtrophe to the Earle preſent; And you (ſaith he) noble Earle, that not onely inherit, but exceed your fathers vertues, learn to keepe the love of your Countrey, as your father did; you give,

ſaith

ſaith he, in your Arms, Three Legs; know you what they ſignifie? I tell you, they ſignifie three ſhires, *Cheſhire*, *Darbiſhire*, and *Lancaſhire*; ſtand you faſt on theſe three legs, and you ſhall need feare none of their armes. At which this Earle a little moved, ſaid in ſome heat, not without an oath: This Prieſt, I believe, hopes one day to make him three Courtſies. But the two Earles I truſt are friends now, both being ſince departed this world, (though neither as I could wiſh them) the one dying of a *Tex*, the other of an *Axe*. The Biſhop was removed to *Lincoln*, where he now remains in very good ſtate, having one onely daughter married to a Knight of good worſhip, though now they living aſunder, he may be thought to have had no great comfort of that matrimony, yet to her daughter he means to leave a great patrimony; ſo as one might not unfitly apply that Epigram written of Pope *Paulus* and his daughter to this Biſhop and his grandchild.

Cum ſit filia Paule, cum tibi aurum,
Quantum Pontifices habere raros.
Vidit Roma prius patrem non poſſum,
Sanctum diſcere id ſed poſſum beatum.

Which

Which I thus tranſlated, when I thought not thus to apply it.

Thou haſt a daughter Paulus, *I am told,*
and for this daughter ſtore thou haſt of gold.
The daughter thou didſt get, the gold didſt ga
make thee no holy, but a happy father. (*ther*

But if the Biſhop ſhould fortune to hear that I apply this verſe ſo faucily, and ſhould be offended with it, I would be glad in full ſatisfaction of this wrong, to give him my ſonne for his daughter, which is a manifeſt token that I am in perfect charity with him.

Of COVENTRY, and LICHFIELD.

Doctor *William Overton*, now living.

OF this Biſhoprick may be obſerved, that which hapned (I think) to no other in all Queen *Elizabeths* raigne, that from the firſt yeere of her entrance (what time ſhe made them all new) ſhe never after gave this Biſhoprick, but once, and that

that was to Doctor *William Overton*, the one and twentieth yeer of her reigne, he being then of good yeeres; ſo as one may probably conjecture, that he honoured his parents well, becauſe he had the bleſſing promiſed to ſuch, viz. that his daies have been long in the Land. I can make no ſpeciall relation concerning him, but the generall ſpeech as I have heard travelling through the Countrey, which is not to be contemned; for, *Vox populi, vox dei eſt.* Two ſpeciall things are commended in him, which very few few Biſhops are praiſed for in this age: One, that he keepeth good hoſpitality for the poore; the other, that he keepeth his houſe in good reparation. Both which I have ſeldome heard a married Biſhop commended for; and I will be bold to adde this further, that if they would doe both thoſe, I think no man would take exceptions either for their marriage or bigamy. The Churches alſo are very well kept; and for thoſe of *Coventry*, they are (of Pariſh Churches) the faireſt I have ſeen, though (as I partly noted before) they have had ſometimes another kind of ſuperintendency, for the Biſhops keepe moſt at *Lichfield*.

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The pavement of *Coventry* Church is almoſt all Tombſtones, and ſome very ancient; but there came in a zealous fellow with a counterfeit commiſſion, that for avoyding of ſuperſtition, hath not left one penny-worth, nor one penny-bredth of braſſe upon the Tombes, of all the inſcriptions, which had been many, and coſtly.

Further I note this, that whereas in Biſhop *Langtons* time there were many Parks belonging to the Sea, in which the Prince committed ſome diſorder in the time of *Edward* the firſt, now it is much altered, for he hath not paſt one, the reſt being perhaps turned to paſtures, and the Deere into tamer beaſts.

Of Salisbury.

Biſhop *Jewell.*

OF how great antiquity this Biſhoprick had been in former times, two things doe eſpecially declare. One, that ever ſince the conqueſt *Ordinale ſecundum uſum Sarum* was received over all *England*; another, that the Clergy of *Saliſbury*

bury were able of their owne charge to erect ſuch a goodly Church, and ſtone-ſteeple, as that is which now ſtands, which at this day a ſubſidy were ſcarce able to performe.

To omit how *Sherborn* Caſtle, and the *Devizes* were both built by one Biſhop of *Salisbury*, and in this State that continued till the yeer 1539. what time Doctor *Capon* was tranſlated from *Bangor* thither, a man for learning and wit worthy to be of *Apollos* crew; but for his ſpoile and havock he is ſaid to have made of the Church-land, more worthy to be of *Apollions* crew, for he is noted to be one of the firſt that made a Capon of his Biſhoprick, and ſo guelded it, that it will never be able to build either Church or Caſtle again. The place being in this ſort much impoveriſhed, Biſhop *Jewel* was preferr'd unto it the firſt yeere of Queen *Elizabeth*, a Jewel indeed, as in name, *Re gemma fuit, nomine gemma fuit.* He, though he could not maintaine the Port his predeceſſors did, finding his houſes decayed, and Lands all leaſed out, yet kept very good hoſpitality, and gave himſelfe withall much to writing books, of which divers are extant, and in many

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mens hands, viz. *His Apology of the Church of England*; *His challenge*, answered by *Harding*; *His Reply to the said Answer*; all in English, and all in such estimation, even untill this day, that as St. *Osmond* in *William* the Conquerours time, gave the pattern for form of service to all the Churches of *England*, so Mr. *Jewels* writings are a kind of rule to all the reformed Churches of *England*, and hardly is there any controversie of importance handled at this day, of which in his works is not to be found some learned and probable Resolution. One thing I will specially commend him for, though I shall not be commended for it my selfe of some, and that is, whereas he defended the marriage of Priests, no man better; yet he would never marry himselfe, saying, Christ did not counsell in vaine, *Qui potest capere, capiat.* He had a very reverent regard of the ancient fathers writings, and especially St. *Augustine*, out of which books he found many authorities against some superstitions crept into the Roman Church. Why he had such a mind to lie by Bishop *Wyvill*, I cannot guesse, except perhaps of his name he had taken a Caurat, to keep himselfe without a wife. For

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the whole courſe of his life from his childhood, of his towardlineſſe from the beginning, and how he was urged to ſubſcribe in Queen *Maries* time, and did ſo, being required to write his name, ſaying, they ſhould ſee he could write; (which ſhewed it was not *ex animo*) Doctor *Humphrey* hath written a ſeverall Treatiſe.

Doctor *John Coldwell*, Doctor of Phyſick.

Though Doctor *Gueſt* ſucceeded Biſhop *Iewell* and my Author makes him a good writer, yet he ſhall not be my gueſt in this diſcourſe, having nothing to entertaine him with, or rather your Highneſſe with in reading of him. But how his ſucceſſor Doctor *Coldwell* of a Phyſician became a Biſhop I have heard by more then a good many (as they ſay) and I will briefly handle it, and as tenderly as I can bearing my ſelf equall between the living and the dead. I touched before how this Church had ſurfeited of a Capon, which being heavy in her ſtomacke, it may be thought ſhe had ſome need of

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a Phyſician. But this man proved no good Church Phyſician; had ſhe been ſick of a Pluriſey, too much abounding with bloud as in ages paſt, then ſuch bleeding Phyſick perhaps might have done it no harm. Now inclining rather to a conſumption to let that bleed afreſh at ſo large a veine, almoſt was enough to draw out the very life bloud (your Highneſſe will pardon my Phyſick metaphors, becauſe I have lately look't over my *Schola Salerni*) I proteſt I am free from any deſire to deface the dead undeſervedly, and as farre from any fancy to inſult on the misfortunes of the Living uncivilly, and in my particular the dead man I ſpeake of never hurt me, and the Living man I ſhal ſpeake of hath done me ſome kindneſſe; yet the manifeſt judgements of God on both of thē I may not paſs over with ſilence. And to ſpeak firſt of the Knight who carried the *Spolia opima* of this Biſhoprick, having gotten *Sherborne* Caſtle, Park and Parſonage, he was in thoſe dayes in ſo great favour with the Queen, as I may boldly ſay, that with leſſe ſuit then he was faine to make to her e're he could perfect this his purchaſe, and with leſſe money then he beſtowed ſince in *Sherborne* in building

and

and buying out Leaſes and in drawing the River through rocks into his garden he might have very juſtly and without offence of the Church or State have compaſſed a much better Purchaſe.

Alſo that I have beene truly informed he had a preſage before he firſt attempted it, that did foreſhew it would turne to his ruine, and might have kept him from medling with it (*Si mens non læva fuiſſet*) for as he was riding poſt betweene *Plymouth* and the Court, as many times he did upon no ſmall imployments, this Caſtle being right in the way, he caſt ſuch an eye upon it as *Ahab* did upon *Naboths* Vineyard and once above the reſt being talking of it, of the cõmodiouſneſſe of the place, of the ſtrength of the ſeat, and how eaſily it might be got from the Biſhoprick, ſuddenly over and over came his horſe, that his very face, which was then thought a very good face, plowed up the earth where he fell. This fall was ominous I make no queſtion, as the like was obſerved in the Lord *Haſtings*, and before him in others, and himſelfe was apt enough to conſtrue it ſo; but his brother *Adrian* would needs have him interpret that not as a Courtier but as a Conquerour, that it per-

preſaged the quiet poſſeſſion of it. And accordingly for the preſent that fell out, he got that with much labour and travell and coſt, and envy, and obloquy to him & his heires *Habendu et tenendum* but e're that came fully to *gaudendum*; ſee what became of him. In the publick joy and jubile of the whole Realme, when favour and peace and pardon was offer'd even to offendors, he that in wit, in wealth, in courage was inferiour to few, fell ſuddenly I cannot tell how into ſuch a downfall of deſpaire, as his greateſt enemy would not have wiſhed him ſo much harme, as he would have done himſelfe. Can any man be ſo wilfully blind, as not to ſee and to ſay, *Digitus Dei eſt hic*, that it is Gods doing and his judgement which appeares? yet alſo more plaine by the ſequel, for by St. *Auguſtines* rule, when adverſity breeds amendment, then that is a ſigne it is of Gods ſending, who would not have our correction turne to our confuſion: ſo hapned it to this Knight being condemned to dye, yet God in whoſe hand is the heart of the King put into his merciſull minde againſt mans expectation to ſave his life; and ſince by the ſuite of his faithfull wife both to preſerve his eſtate

and

and to eaſe his reſtraint in ſuch ſort as many that are at liberty, taſt not greater comforts then he doth in priſon, being not barr'd of thoſe companions (I meane bookes) that he may and perhaps doth take more true comfort of then ever he tooke of his courtly companions in his chiefeſt bravery. Neither is he without hope, that upon his true repentance, God may yet further adde to incline his Majeſty (e're ſeven times goe over his head) to a full liberty. Now to returne to the Biſhop that was the ſecond party delinquent in this *Petilarceny*, or rather plaine ſacriledge, what was his purpoſe, to make himſelfe rich by making his Sea poore? Attain'd he his purpoſe herein? nothing leſſe: no Biſhop of *Sarum* ſince the Conqueſt dyed ſo notorious a Beggar as this, his friends glad to bury him ſuddenly and ſecretly. *Sine Lux, ſine Crux, ſine Clinco*, as the old by word is, being for haſt be-like clapt into Biſhop *Wyvills* grave, that even at the Reſurrection, he may be ready to accuſe him and ſay, I recovered *Sherborne* from a King, when that had beene wrongfully detained two hundred years, and thou didſt betray it to a Knight, after that had been quietly poſ-

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ſeſt other two hundred yeares. Some might imagine this a preſage that *Sherborne* may one day revert againe to the Biſhoprick. But there is a ſigne in *Hydromanti* againſt it. For in digging your grave (notwithſtanding all the haſt was made) ſo great a ſpring brake into that, as fill'd that all with water, & quite waſh't away the preſage, ſo as that dead Biſhop was drowned before he could be buried, and according to his name laid into a cold well before he was covered with the cold earth.

Doctor *Henry Cotton.*

This Biſhoprick being now reduced to a Mediocrity more worthy of pitty then envy, her Majeſty (as I have heard) made a ſpeciall choyce of this her Chaplain, being a gentleman of a worſhipfull houſe, and her God-ſonne when ſhe was Lady *Elizabeth*, whereupon it is reported that ſhe ſaid, that ſhe had bleſt many of her God-ſonnes but now this God-ſonne ſhould bleſſe her; whether ſhe were the better for his bleſſing I know not, but I am ſure he was the better for hers.

hers. The common voyce was Sir *Walter Raleigh* got the beſt bleſſing of him (though as I ſaid before) I rather count it a curſe to have his eſtate in *Sherborn* to be confirmed that before was queſtionable. But it was his wiſeſt way rather then to have a potent enemy and a tedious ſuite. He married very young; for I was told ſome yeares ſince, he had nineteene children by one woman, which is no ordinary bleſſing, and moſt of them ſonnes. A man that had three ſonnes or more among the Ancient Romans enjoyed thereby no ſmal priviledges, though the later Romans make it not a merit in a Biſhop. His wifes name was *Patience*, the name of which I have heard in few wives, the quality in none. He hath one ſonne blind (I know not if by birth, or accident) but though his eyes be blind, he hath an underſtanding ſo illuminate, as he is like to prove the beſt ſcholler of all his brethren. One eſpeciall commendation I may not omit, how by this good Biſhops means, and by the aſſiſtance of the learned Deane of *Sarum* Doctor *Gourden*, a ſeminary called Mr. *Carpenter*, a good ſchollar and in degree a Batchelour of Divinity, was converted and teſtified his

his owne converſion publickly in a Sermon upon this Text, *Acts* 9. 18. *There fell as it were Scales from his eyes, ſaying that three Scales hath bleared his ſight, viz. Antiquity, Univerſality,* and *Conſent*, but now the Scales being fallen away, he ſaw plainly, their *Antiquity Novelty*, their *Univerſality* a *Babylonicall Tyranny*, and their *Conſent* a *Conſpiracy*. And thus much be ſaid of my god-brother, and (be it ſaid) without preſumption your Highneſſe god-brother, Doctor *Henry Cotton*.

Of the Biſhops of BATH and WELLS, and firſt of Dr. *Oliver King*.

CONcerning *Bath* I have ſuch plenty of matter to entertaine your Highneſſe with (I meane variety of diſcourſe) as I ſtudy rather how to abbreviate it, then how to amplifie it: I ſhould have begunne at Biſhop *Barlow*, but I reſpect ſo much the very name of *King*, as I could not let him paſſe without ſome homage; and becauſe the chiefe *Bath* of which the Towne hath the name is called the Kings

Bath, I ſhall add ſomewhat alſo, either omitted, or but ſleightly touched in the Precedent booke by mine Author, but ſomewhat more largely handled in the Latin Treatiſe mentioned by him page 307. in the life of *Stillington* out of which I will cite a paſſage or two as occaſion ſhall ſerve.

Firſt therefore for the City of *Bath*, to omit all the Antiquities noted by Mr. *Camden* and other good Authors, as alſo ſeen by my ſelfe, I obſerve this, that amongſt all our old Traditions and Legends thereof, that ſeemeth as it were purpoſely left in ſuſpence and not yet fully determined, whether the Crowne or the Miter have more claime to the vertue that all men ſee and ſay to be in theſe waters. Some affirme that King *Bladud* a learned King, brought up at *Athens* long before Chriſts time, either by his cunning in Magick did frame it; or rather by his ſearch did finde it, or at leaſt with his coſt did firſt found it: others believe that King *Arthurs* Uncle St. *David* a Biſhop of *Wales*, that lived longer with Leekes then we doe now with Larkes and Quailes, by his Prayer procured this vertue to theſe Springs, but this is manifeſt

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by moſt credible Hiſtories, that *Offa* King of *Mercia* built a goodly Abby there, where before had been a Temple of *Minerva* and *Hercules*, whom they feined to be Preſidents of hot Bathes. This Monaſtery built by *Offa* 775 was deſtroyed by the *Danes* being then no Chriſtians about the yeare 900. Then it was reedified by *Elphegus* a Biſhop of *Canterbury* 1010. and continued in great eſtimation for a place of holy and ſtrickt life, but had not yet the Title of a Biſhoprick, till *John de Villula*, a French man borne and a Phyſician by profeſſion, being made Biſhop of *Wells*, which was in Latin *de Fontibus*, admiring the vertue of theſe Bathes and the Cures they wrought, for which it had been long before by the *Saxons* ſurnamed *Akmanchester*, that is ſick mans Towne. This *John de Villula* thinking this place *de Fontibus*, more honourable then the other cal'd *Wells*, bought this City of K. *William Rufus* and tranſlated his ſeat thither. And finding that both that Towne and Abbey had beene late before defaced with fire, he new built both about the yeare 1122 and was the firſt Biſhop was buried there.

Then was that againe burned in the yeare 1132 and repaired againe by Biſhop

Robert, and remained ſtill the Biſhops ſeat and inheritance, till that Bankrout Biſhop *Savaricus* for covetouſneſſe of *Glaſtenbury*, *In mercedem hujus unionis* (to uſe my Authors word) for recompence of this Union of *Glaſtenbury* to *Wells*, gave *Bath* againe to King *Richard* the Firſt, and yet notwithſtanding theſe two ſo huge Revenues, he ſpent ſo prodigally and unprovidently in his many journeyes to the Emperour, that it is written he had a Legion of creditors, and for his wandring humours he had this written for an Epitaph, though not ſet on his Tombe at *Bath*.

(*do*,
Hoſpes eras Mundo: per Mundum ſemper eun-
Sic ſuprema die: ſit tibi prima quies.

Thus *Bath* againe after 100 yeares, became the Kings, and ever may it be ſo. But the Church was not ſo ſufficiently repaired as it ought in ſo much that in *Henry* the ſevenths time it was ready to fall, what time that *Oliver King* about 100. yeares ſince built it againe with ſo goodly a Fabrick as the ſtone work ſtands yet ſo firme, notwithſtanding the injuries of men time and tempeſts upon it. Here I may by no meanes omit, yet I can ſcarce

tell

tell how to relate the pretty Tales that are told of this Biſhop *King*, by what viſions, predictions he was encouraged and diſcouraged in the building of this Church, whether ſome cunning woman had foretold him of the ſpoyle that followed, as *Paulus Jovius* writes how a witch deceived his next ſucceſſor *Hadrian* Biſhop of *Bath*, or whether his own minde running of it gave him occaſion to dreame ſleeping of that he thought waking, but this goes ſo currant and confirmed with pretty probabilities. That lying at *Bath* and muſing or meditating one night late after his devotions and prayers for the proſperity of *Henry* the ſeventh and his children (who were then all or moſt part living) to which King he was principall Secretary and by him preferred to this Biſhoprick; He ſaw, or ſuppoſed he ſaw a viſion of the holy Trinity with Angels aſcending and deſcending by a ladder, neere to the which there was a faire Olive Tree ſupporting a Crowne, and a voyce ſaid, Let an *Olive* eſtabliſh the Crowne, and let a *King* reſtore the Church. Of this dreame or viſion he took exceeding great comfort and told it divers of his friends, applying it to the King

his maſter in part, and ſome part to himſelfe. To his Mr. becauſe the Olive, being the Emblem or Hieroglyphick of peace & plenty, ſeemed to him to allude to King *Henry* the ſeventh, who was worthily counted the wiſeſt and moſt peaceable King in all Europe of that age. To himſelfe (for the wiſeſt will flatter themſelves ſometimes) becauſe he was not onely a chiefe Councellor to this King, and had been his Ambaſſadour to conclude a moſt honourable peace with *Charles* the eight, who paid (as *Hollinſhed* writeth) 745. Duckets, beſides a yearely tribute of 25000 Crownes, but alſo he carried both the Olive and King in his name; and therefore thought he was ſpecially deſigned for this Church work, to the advancement of which he had an extraordinary inclination. Thus though (as St. *Thomas* of *Aquin* well noteth) all dreames be they never ſo ſenſible will be found to halt in ſome part of their coherence; and ſo perhaps may this: yet moſt certaine it is, for the time he was ſo tranſported with this dreame, that he preſently ſet in hand with this Church (the ruines whereof I rue to behold even in writing theſe Lines) and at the weſt end thereof he cauſed a repreſentation to be

be graved of this Vision of the Trinity, the Angels and the Ladder, and on the North side the Olive and Crowne with certaine French words (which I could not read) but in English is this verse taken out of the Booke of *Judges* chap. 9.

Trees going to chuse their King,
Said be to us the Olive King.

All which is so curiously cut and carved, as in the West part of *England* Is no better worke then in the West end of this poore Church, and to make the credit of all this more authenticke, he added this word to it, *De sursum est*, it is from high. Thus much the stones and walls (though dumbe witnesses yet credible) doe plainly testifie. But in midst of all this Jollity having made so faire a beginning to his owne great content, and no lesse to the Kings, who came into this countrty at that time, and lay at the Deane of *Wells* his house nine dayes; I say in all this joy and comfort, that hapned the Kings *Primogenitus*, the Noble Prince *Arthur*, having lately before married a great *Infanta* of *Spaine* to depart this life. This so daunted the heart and hopes of this good Bi-

ſhop, that he doubted now his Viſion would prove but an illuſion, that his *Oliva* would be but an *Oleaſter*, which melancholy thoughts were increaſt in him by the predictions as I touched before of ſome wizards (to which kind of men that age was much affected) concerning the new Prince who was after *Henry* the 8th, of his inceſtuous marriage, of the decay of his off-ſpring, that he ſhould pull down what the Kings had builded, which no marvell if the Biſhop being by Sirname a *King* miſtruſted to pertaine alſo to his buildings. I heard by one *Flower* of *Phillips Norton*, who ſaid he ſaw *Henry* the ſeventh in this country, that this Biſhop would wiſh he paid above the price of it, ſo it might have been finiſhed, for if he ended it not, it would be pulled downe e're it were perfected. As for the later predictions or rather poſtfictions (ſince this Biſhops death) I willingly omit concerning the Succeſſors of this Biſhop, as things worthier to be contemned then condemned, written by Cole-prophets upon whited walls, which the Italian calls the paper of fooles. *Muro bianco charta di matto*, of which ſort many have beene made as well by our owne Country men as others; but the

the best I remember was this written by an English gentleman since the three and fortieth yeare of Queen *Elizabeth* on the Church wall with a Charcole.

O Church I waile thy woefull plight,
Whom King nor Cardinal, Clark nor Knight
Have yet restored to ancient right.

Subscribed *Ignoto.*

Whereunto a Captaine of an other Country wrot this for the comfort of this Church, and I wish him to prove a true prophet (though perhaps he dyed rather a Martyr.)

Be blythe faire Kirk when Hempe *is past,*
Thine Olive that ill winds did blast
Shall flourish greene for aye to last.

Subscribed *Cassadore.*

But to proceed in this sad story, and leave this pleasant poetry, to pursue truths and eschue fictions to imbrace reason and refuse rime, it is most apparent that after the death of this *Oliver King*, his Successors Cardinall *Adrian*, Cardinall *Woolsey*, Bishop *Clerke*, and Bishop *Knight*, all succeeded in five and thirty yeares, of which the first two were supposed to poyson themselves, the third to be poysoned

by others, the laſt ſurvived to ſee the death, or at leaſt the deadly wound of this Church; for while the builders were ready to have finiſht it, the deſtroyers came to demoliſh it; yet to give the Devill his right (as the Proverb is) it is ſaid that the Commiſſioners in reverence and compaſſion of the place, did ſo far ſtrain their Commiſſion, that they offered to ſell the whole Church to the Town under 500 Marks. But the Townſmen fearing they might be thought to cozen the King, if they bought it ſo cheap, or that it might after (as many things were) be found conceal'd, utterly refuſed it; whereupon certain Merchants bought all the glaſſe, Iron, Bells and Lead, of which Lead alone was accounted for (as I have credibly heard) 480 tun, worth at this day 4800*l*. But what became of theſe ſpoiles and ſpoylers.

Deſit in hac miki parte fides,
neque credite factum;
Aut ſi credetis facti quoque
credite pœnam.

For I may well ſay *Non poſſum quin exclamem.* But in a word, ſoon after the ſellers loſt their heads, the buyers loſt their goods

goods, being laid up in the great Treaſury of *Antichriſt*, I mean drowned in the Sea, from whence (as ſome write) by the Devills power, he ſhall recover all loſt treaſures for the maintaining of his unmeaſurable guifts. Thus ſpeedily it was pull'd down, but how ſlow it hath riſen again, I may bluſh to write. Collections have been made over all *England*, with which the Chancel is covered with blew ſlate, and an Alms houſe built *ex abundantia*, but the whole body of the Church ſtands bare *ex humilitate*. The reſt of the money never coming to the Townſmens hands, is laid up as I ſuppoſe with that money collected for *Pauls* Steeple, which I leave to a *melius inquirendum*. And thus the Church lies ſtill like the poor Traveller mentioned in the 10. of *Luke*, ſpoiled and wounded by theeves. The Prieſts go by, the *Levites* go by, but do nothing. Onely a good *Samaritan* honeſt M. *Billet*, (worthy to be billited in the new Jeruſalem) hath powr'd ſome Oyl in the wounds, and maintained it in life. In ſo much as a wealthy Citizen of *London*, hath adventured to ſet his Tomb there, whom I commend more worthily then the Senate of *Rome* did thank *Varro*,

at his return from Cannas, *quod de ſalute reipublicæ non deſperaſſet*; for it ſeems this honeſt Citizen did not deſpair of the reedifying this Church that gave order to be richly entomb'd therein, and thus much be ſaid of this laſt Church of *Bath*.

Biſhop *Barlow*.

The next I am to write of is Biſhop *Barlow*, of whom my Authour in this Book ſaith little in the Latin Treatiſe: there is ſomewhat more, and I will add a word to both. *Bath* (as I have noted before) is but a title in this Biſhoprick, ſo as for many years *Bath*, had the Name, but *Wells* had the game: but yet that one may know they be Siſters, Your Highneſs ſhall underſtand that this game I ſpeak of which was one of the faireſt of *England*, by certain booty play between a Protector and a Biſhop (I ſuppoſe it was at *Tiſtak*) was like to have been loſt with a why not, and to uſe rather another mans word then mine own to explain this Metaphor: thus ſaith the latine Relation of him. He was a man no leſs godly then learned, but not ſo markable in any thing as in his fortunate off-ſpring, for

for which *Niobe* and *Latona* might envy them, happy in his own Children, more happy in their Matches (to let paſſe his Sonnes, of whom one is now Prebend in *Wells*, and eſteemed moſt worthy of ſuch a Father. He had five Daughters whom he beſtowed on five moſt worthy men, of which three are Biſhops at this hour, the other for their merit are in mens expectation deſigned to the like dignity hereafter. Howbeit (ſaith he) in one thing this Prelate is to be deemed unfortunate, that while he was Biſhop his Sea received ſo great a blow loſing at one clap, all the Rents and Revenues belonging to it. Thus he, and ſoon after he tells that for his Mariage, he was deprived, and lived as a man baniſht in *Germany*. Here is his praiſe, here is his diſpraiſe. If he were deprived for a lawfull Act, no marvel if he be deprived for an unlawful: ſith then my Author compares his felicity with that of *Niobe*, I will alſo compare his misfortune with *Peleus*, making *Ovids* verſe to ſerve my turn in changing but a word or two.

Fælix & Natis fælix & conjuge Barlow,
Et cui ſi demas ſpoliati crimina templi

Omnia

Omnia contigerant; hoc tanto crimine ſontem
accepit profugum patria Germanica tellus.

But God would not ſuffer this morſell to be quite ſwallowed, but that it choaked the feeders; to ſay nothing in this place, but how the Protector was foretold by a Poet, that he ſhould loſe his head.

Æſtatis ſedes qui ſacras diruis ædes,
pro certo credes quod Cephas perdere debes.

I ſpeak now onely of the ſpoil made under this Biſhop ſcarce were five years paſt after *Baths* ruines, but as faſt went the Axes and Hammers to work at *Wells*. The goodly Hall covered with Lead (becauſe the Roof might ſeem too low for ſo large a Room) was uncovered, and now this Roofe reaches to the skie. The Chappel of our Lady late repaired by *Stillington* a place of great Reverence and antiquity, was likewiſe defaced, and ſuch was their thirſt after Lead (I would they had drunk it ſcalding) that they took the dead bodies of Biſhops out of their leaden Coffins, and caſt abroad the Carcaſes ſcarce throughly putrified. The Statutes of braſſe, and all the ancient Monuments of Kings, benefactors to that goodly Cathedrall Church, went all the ſame way

way, ſold as my Authour writes to an Alderman of *London*, who being then rich, and by this great bargain, thinking to have increaſt it, found it like *aurum Tholoſanum*; for he ſo decayed after, no man knew how, that he brake in his Majoralty. The Statues for Kings were ſhipt for *Briſtoll*, but diſdaining to be baniſht out of their own Country, choſe rather to lie in St. *Georges* Channel, where the Ship was drown'd. Let *Atheiſts* laugh at ſuch loſſes, and call them miſchances; but all that truly fear God will count them terrible Judgements.

Theſe things were, I will not ſay done, I will ſay at leaſt ſuffered by this Biſhop; but I doubt not but he repented hereof, and did pennance alſo in his baniſhment in *ſacco & cinere*. But ſome will ſay to me, why did he not ſue to be reſtored to his Biſhoprick at his return, finding it vacant, but rather accepted of *Chicheſter*: I have asked this queſtion, and I have received this anſwer, by which I am half perſwaded, that *Wells* alſo had their prophecies as well as *Bath*, and that this Biſhop was premonſtrated (that I may not ſay predeſtinate) to give this great wound to this Biſhoprick. There remain yet in the

the body of *Wells* Church, about 30 foot high, two eminent Images of ſtone ſet there as is thought by biſhop *Burnel* that built the great Hall there in the Raign of *Ed:* 1. but moſt certainly long before the raign of *H.*8. One of theſe Images is a King crowned, the other is of a *Biſhop* mitred. This King in all proportions reſembling *H.* 8. holdeth in his hand a Child falling, the *Biſhop* hath a Woman and Childr:n about him. Now the old men of *Wells* had a tradition, that when there ſhould be ſuch a King, and ſuch a Biſhop, then the Church ſhould be in danger of ruine. This falling Child they ſay was King *Edward*, the fruitfull Biſhop, they affirmed was Doctor *Barlow*, the firſt maried Biſhop of *Wells*, and perhaps of *England*. This talk being rife in *Wells* in Q:een *Maries* time, made him rather affect *Chicheſter* at his return than *Wells*, where not onely the things that were ruined, but thoſe that remained ſerv'd for records and remembrances of his ſacriledge.

Of Biſhop *Thomas Godwin.*

Of Biſhop *Gilbert Bourn* I can add nothing, and of the other *Gilbert* but a word, that he was a good Juſticer, as ſaith the ſame

ſame Author (*niſi quatenus homo uxoris conjugis importunitate impulſus a veri ac recti tramite aberravit*) ſaving that ſometimes being ruled by his Wife, by her importunity he ſwarved from the rule of Juſtice and ſincerity, eſpecially in perſecuting the kindred of *Bourn* his predeceſſor. The fame went that he dyed very rich, but the ſame importunate woman caried it all away, that neither Church nor poor were the better for it. But for Doctor *Godwin* of whom I am to ſpeak, I muſt with my Authors leave add a word of mine own knowledge. He came to the place as well qualified for a Biſhop as might be unreprovably without *Simonie*, given to good Hoſpitality, quiet, kind, affable, a Widdower, and in the Queens very good opinion, *Non minor eſt virtus quam quærere parta tueri*, if he had held on as clear as he entred, I ſhould have highly extold him: but ſee his misfortune that firſt loſt him the Queens favour, and after forc't him to another miſchief. Being as I ſaid, aged, and diſeaſed, and lame of the Gout, he maried (as ſome thought for opinion of wealth) a Widow of *London*. A chief favourite of that time (whom I am ſory,

to

to have occaſion to name again, in this kind) had labored to get the Mannor of *Banwell* from this *Biſhoprick*, and diſdaining the repulſe, now hearing this intempeſtive Mariage, took advantage thereof, cauſed it to be told the Queen (knowing how much ſhe miſliked ſuch matches) and inſtantly purſued the *Biſhop* with letters and Mandats for the Mannour of *Banwell* for 100 yeers. The good *Biſhop* not expecting ſuch a ſudden tempeſt, was greatly perplext, yet a while he held out and indured many ſharp Meſſages from the Queen, of which my ſelf caried him one, delivered me by my Lord of *Leiceſter*, who ſeemed to favour the *Biſhop*, and miſlike with the Knight for moleſting him, but they were ſoon agreed like *Pilat* and *Herod* to condemn Chriſt. Never was harmleſs man ſo traduced to his Soveraign, that he had maried a Girle of twenty years old, with a great portion, that he had conveyed half the *Biſhoprick* to her, that (becauſe he had the Gout) he could not ſtand to his Mariage, with ſuch ſcoffs to make him ridiculous to the vulgar, and odious to the Queen.

The good Earl of *Bedford* happening to

to be preſent when theſe tales were told, and knowing the *Londoners* Widow the *Biſhop* had maried, ſaid merrily to the Queen after his dry manner, *Madam*, I know not how much the Woman is above twenty, but I know a Sonne of hers is but little under forty; but this rather mar'd then mended the matter. One ſaid, *Majus peccatum habet.* Another told of three ſorts of Mariage, of Gods making, as when *Adam* and *Eve* two young folks were coupled, of mans making, when one is old, and the other young, as *Joſephs* Mariage, and of the Devills making, when two old folks marry not for comfort, but for covetouſneſs, and ſuch they ſaid was this. The concluſion to the premiſſes was this, that to pacifie his perſecutors, and to ſave *Banwell*, he was fain with *Wilſcombe* for 99 yeeres, (I would it had been 100.) and ſo purchaſed his peace. Thus the Biſhoprick as well as the *Biſhop* were puniſhed, who wiſhed in his heart he had never taken this preferment to foile himſelf in his decrepid age, with that ſtain that all his life he had abhorred, and to be made an inſtrument of another mans ſacriledge, and uſed like a leaden Conduit Pipe to convey waters to others

and

and drinke nothing but the dreggs and droſſe and ruſt it ſelfe, wherefore right honeſty and modeſty and no leſſe learnedly writes his owne ſonne of him in the forenamed Treatiſe. *O illum fælicem ſi fælix manere maluiſſet, quam Regi vinis eccleſiaſtici labores tum ſuſcipere, cum laboribus impar fractus ſenio neceſſum illi fuerit aliorum uti auxilio, &c.* O happy he if he would rather have remained happy (where he was) then to undergoe the labours of Eccleſiaſticall government when he grew unable to travell, broken with age conſtrained to uſe the helpe of others, who though their duty required a care of ſo good a natur'd old man, yet they proving as moſt do negligent of others good, and too greedy of their owne, overthrew both; For my part, though I loved him well and ſome of his, yet in this caſe I can make no other apology for him, nor uſe no other plea in his defence but ſuch as able debtors doe, that when they are ſued upon juſt occaſions plead *per minas*, or rather to liken him to an husband-man, that dwelling neare a Judge that was a great Builder, and comming one day among divers other Neighbours with carriages, ſome of Stone, ſome Tin: The Ste-

Steward, as the manner of the Country was, provided two Tables for their Dinners, for thoſe that came upon requeſt, Powdered Beefe and perhaps Veniſon, for thoſe that came for hire, Poor-John and Apple *Pies*, and having envited them to ſit downe in his Lordſhips name, telling them one boord was for them that came in Love, the other for thoſe that came for Money, this husband-man and his Hind ſate not downe at either, the which the Steward imputing to ſimplicity repeated his former words again, praying them to ſit downe accordingly, but he anſwered (for there is craft in the clouted Shooe) he ſaw no Table for him, for he came neither for love nor mony, but for very feare; and even ſo I dare anſwer for this Biſhop, he neither gave *Wilſcombe* for love, nor ſold it for money, but left it for fear.

How ſtrangely he was intrapt in the unfit marriage I know not if it may be called a marriage.

Non Hymenæus adeſt illi, non gratia lecto.

Himſelfe proteſted to me with Teares in his eyes, he tooke her but for a guid of his houſe, and for the reſt (they were his own words) he lived with her as *Joſeph*

di

did with our Lady. Setting this one diſgrace of his aſide he was a man very well eſteemed in the Country beloved of all men for his great hoſpitality, of the better ſort for his kinde entertainment and pleaſant diſcourſe at his Table, his reading had beene much, his Judgement and Doctrine ſound, his government mild and not violent, his minde charitable, and therefore I doubt not but when he loſt this life he wonne heaven according to his word, *Win God, win all.* This I ſay truly of him which his Son was not ſo fit to ſay for feare perhaps of the fooliſh ſaying, yet wiſe enough if it be well underſtood. *Nemo laudat patrem niſi improbus filius.*

Doctor *John Still.*

But what ſtile ſhall I uſe to ſet forth this ſtill, whom well nigh thirty yeares ſince my reverent Tutor in *Cambridge* ſtil'd by this name *Divine Still*, who when my ſelfe came to him to ſue for my grace to be Batchelour, firſt he examined me ſtrictly, and after anſwered me kindly; that the grace he granted me was not of grace, but of merit, who was often con-

tent

tent to grace my young exerciſes with his Venerable preſence, who from that time to this hath given me ſome helpes, more hopes, all encouragements in my beſt ſtudies. To whom I never came but I grew more religious, from whom I never went but I parted better inſtructed. Of him therefore my acquaintance, my friend, my inſtructor, and laſtly my *Diocæſan*, if I ſpeake much, it were not to be marvelled, if I ſpeake franckly, it is not to be blamed, and though I ſpeake partially it were to be pardoned, yet to keep within my proportion, cuſtome, and promiſe, in all theſe I muſt ſay this of him, his breeding was from his childhood in good literature, and partly in Muſick, which was counted in thoſe dayes a preparative to Divinity, neither could any be admitted to *primam tonſuram*, except he could firſt *bene le bene con bene can*, as they called it, which is to read well, to conſter well, and to ſing well, in which laſt he hath good Judgement and I have heard good muſick of voyces in his houſe. In his full time more full of Learning, he became Batchelor of Divinity, and after Doctor, and ſo famous for a Preacher, and eſpecially a diſputer, that the learned'ſt were even afraid

fraid to diſpute with him, and he finding his own ſtrength could not ſtick to warne them in their Arguments to take heed to their anſwers, like a perfect Fencer that will tell aforehand in which button he will give the venew, or like a cunning Cheſ-player tha will appoint aforehand with which pawne and in what place he will give the mate; and not to inſiſt long in a matter ſo notorious, it may ſuffice that about twenty yeares ſince when the great Dyet or meeting ſhould have beene in *Germany* for compoſing matters in Religion, Doctor *Still* was choſen for *Cambridge*, and Doctor *Humphrey* for *Oxford*, to oppoſe all commers for the defence of the *Engliſh* Church, for this his knowne ſufficiency he was not long unfurniſh't of double honour. The Puritans in *Cambridge* wooed him, and would fain have wonne him to their part; and ſeeing they could not, they forbare not in the Pulpit after their faſhion to glaunce at him among others with their equivocations and epigrams. There was one Mr. *Kay* that offended them, and one ſaid in a Sermon, that of all complexions the worſt neare ſuch as were Kay-cold, and in the ſame Sermon and the like veine he ſaid that

that ſome could not be contented with a Living worth 100 *l.* a year, another worth 120 *l.*; but *Still* will have more. But howſoever they ſnarl'd, this *Still* was counted worthy of more, ſo as in the year 1592. being the 34. of the late Queen he was prefer'd to this Sea after it had bin vacant wel nigh three years; during the vacancy I can well remember there was great enquiring who ſhould have it, and as if all Biſhops ſhould now be ſworn to follow *uſum Sarum*, every man made reckoning that the Mannour houſe and Park of *Bamvell* ſhould be made a reward of ſome Courtier, it encreaſt alſo this ſuſpition that Sir *Thomas Hennage* an old Courtier, and a zealous Puritan was ſaid to have an ore in the matter, whoſe conſcience, if it were ſuch in the Clergy, as that was found in the Dutchy, might well have diſgeſted a better Booty then *Banwell*. But when it was notified once who was named to it, I had better conceit, and ſtraight I wrot to him as of old *Cambridge* acquaintance, and in ſuch ruſty Latin as I had left, gave him warning of this rumour, which he tooke exceeding kindly at my hands, though ſome others frowned on me for it many months after. So that for his en-

try to it I may boldly ſay that I ſaid before of his Predeceſſor, that he came cleerly to it without any touch or ſcandall, that he brought a good report from the places where he had lived, ſhewed himſelfe well natured and courteous to the kindred of his Predeceſſor, had a farre greater fame of Learning and Merit, and which the Queen liked beſt of all, was ſingle and a widdower. Nay I may compare them yet further, he married alſo ſoone after he was ſetled, and the Queene was nothing well pleaſed with his marriage. Howbeit in all indifferent cenſures this marriage was much more juſtifiable then the other for age, for uſe, for end; he being not too old, nor ſhe too young, being daughter to a worſhipfull Knight of the ſame Country and a great Houſe-keeper, and drawing with her a kinde of alliance with Judge *Popham* that ſwayed all the temporall government of the Country. Theſe reſpects though I will not ſtrive greatly to praiſe in a Biſhop, yet the common ſort will allow no doubt for wiſe and provident, ſo as the Queenes diſpleaſure (your times being ſomewhat more propitious and favourable to Biſhopricks ſince Biſhop *Wickhams* Sermon) was the

eaſier

eaſier pacified without ſo coſtly ſacrifice as a whole Mannour, and ſhe contented her ſelfe onely to breake a jeſt upon the name of the Biſhop, ſaying to Sir *Henry Barckley*, it was a dangerous name for a Biſhop to match with a Horner. Since which time he hath preached before her more then once, and hath received good Teſtimonies of her good opinion, and God hath alſo bleſt him many wayes very greatly to ſee his children well brought up, well beſtowed, and to have an unexpected Revenue, out of the Entralls of the Earth (I mean the Leaden Mines of *Mendip* greater then his Predeceſſor had above ground, ſo as this Biſhop ſeemes to be bleſt with *Joſephs* bleſſing, *Benedictionibus cæli ſurſum, benedictionibus Abyſſi jacentis deorſum, benedictionibus uberis & vulvæ*, with bleſſing from heaven above, bleſſing from the deepe that lyeth beneath, bleſſings of the breaſts and of the wombe, which fortunate increaſe of living hapning to a provident Man that was ever *Homo frugi*, it is ſuppoſed hath brought him to a great ability. In ſo much that his Church of *Bath* ſeemes to conceive ſome hope that he will have have compaſſion of her ruines

at the leaſt (as Sir *Arthur Hopton* a good Knight of the *Bath* was wont between earneſt and ſport to motion unto him to give toward it, but the Lead to cover it which would coſt him nothing, but he would reply againe, well ſaid gentle Sir *Arthur*, you will coffe me as you ſcoffe me, which is no great token that he liketh the motion. Yet at his being at *Bath* he promiſed them very faire, which they are bound to remember to remember him of ſometime by their friends. One trifling accident hapned to his Lordſhip there that I have thought of more conſequence, & I tell him that I never knew him *Non plust* in Argument but there. There was a crafts man of *Bath* a Recuſant Puritan who condemning our Church, our Biſhops, our Sacraments, our Prayers, was condemned himſelſe to dye at the Aſſizes, but at my requeſt Judge *Adderton* reprieved him, and he was ſuffered to remain at *Bath* upon Baile The Biſhop confer'd with him in hope to convert him, and firſt my Lord alledged for the authority of the Church St. *Auguſtine*; the Shoomaker anſwered *Auſtin* was but a man, he produced for antiquity of Biſhops the fathers of the Councell of *Nice*, he anſwered, they were alſo but men

and

and might erre; why then ſaid the Biſhop thou are but a man and mayeſt and doeſt erre. No Sir, ſaith he, the ſpirit beares witneſſe to my ſpirit I am the child of God; Alaſſe ſaith the Biſhop thy blinde ſpirit will lead thee to the Gallowes: If I dye ſaith he in the Lords cauſe I ſhall be a Martyr. The Biſhop turning to me ſtirr'd as much to pitty as impatience; This man ſaid he is not a ſheepe ſtrayed from the Fold, for ſuch may be brought in againe on the Shepheards ſhoulders, but this is like a wild Buck broken out of a Parke, whoſe pale is throwne downe, that flies the farther off the more he is hunted. Yet this man that ſtopt his eares like the Adder to the charmes of the Biſhop, was after perſwaded by a Lay-man and grew comfortable; but to draw to an end (in one queſtion) this Biſhop whom I count an oracle for learning would never yet give me ſatisfaction, and that was when I askt him his opinion of witches. He ſaith, he knowes other mens opinions both old and new writers, but could never ſo digeſt them, to make them an opinion of his owne. All I can get is this, that the Divel is the old Serpent, our enemy that we pray to be delivered from daily; as wil-

ling to have us thinke he can doe ſo much as to have us perſwaded he doth nothing. To conclude of this Biſhop without flattery I hold him a rare man for preaching for arguing, for learning, for living; I could onely wiſh that in all theſe he would make leſſe uſe of Logick and more of Rhetorick.

Of EXETER.
Doctor *William Cotton.*

WHen I reflect my thoughts and eye upon that I have written formerly, and ſee that I am like to equall or rather exceed my Author in quantity of Volume, taking the proportion of the longeſt Kings raigne to that of Queen *Elizabeth*, I am the leſſe troubled to thinke, that for lack of ſufficient intelligence, I ſhall be conſtrained to doe as he alſo hath done with divers of thoſe former Biſhops, namely, to obſcure and omit the good deſerts of ſome, and to conceale and hide the demerits of others, which if I fortune to doe, yet will I neither crave pardon of the one, nor thanks

thanks of the other, being to be excuſed of both by an invincible ignorance. Howbeit, if in theſe I have or ſhall treat of, I have been ſo plain and liberall, as thereby I may move the ſpleen of ſome Biſhop to write againſt me, as Biſhop *Jovius* did againſt *Petro Aretino*, whom notwithſtanding ſome Italians call *Unico & divino*, whoſe Epitaph *Paulus Jovius* made thus, the man being long after alive.

Qui giace l' Aretino l' amoro Toſco,
Che beſthemia ognivno fuor che dio,
Scuſandoi con ill dire non lo cognoſco.

Which one did thus put into Engliſh:

Here lies *Aretine*, that poyſonous Toad, (him)
Whoſe ſpightful Tongue & Pen (all Saints beſhrew
Did raile on Prieſt and Prince, and all but God,
And ſaid (for his excuſe) I doe not know him.

I ſay, if any ſhould follow this humour of *Jovius*, yet ſhall he not thereby put me into the humour of *Aretine*, that anſwered him. For I reverence all their places, and many of their perſons. I know how high their calling is, that may ſay, *pro Chriſto legatione fungimur.* I know that next to Kings, Biſhops are moſt ſacred perſons, and as it were Gods on earth;

howbeit alſo ſome of them have the imperfections of men, and thoſe not prejudiciall to the acts of their office. For my part, I would I could ſpeak much good of all, and no ill of any, and ſay (for mine excuſe) *I doe not know them.*

Accordingly of the Biſhoprick and Biſhop of *Exceter*, I can ſay but little, namely, that it is ſince Biſhop *Harmans* time (as my Author noted, *pag.*337.) reduced to a good mediocrity, from one of the beſt Biſhopricks of *England*; ſo as now it is rather worthy of pitty then envy, having but two Mannors left of two and twenty; and I will adde thus much to your Highneſſe, that as in publique reſpect, your Highneſſe ſhould ſpecially favour this Biſhop, in whoſe Dioceſſe your Dutchy of *Cornwall*, and your Stanneries are; ſo the Duke may uphold the Biſhop, and the reverend Biſhop may bleſſe the Duke.

Of

Of Norwich.

Concerning *Norwich*, whether it be the praiſe of the Biſhops, or the people, or both, I know not, or whether I have here a partiall relation. But by that I have heard, I ſhall judge this city to be another *Utopia*: The people live all ſo orderly, the ſtreets kept ſolemnly; the Tradeſ-men, young and old, ſo induſtrious; the better ſort ſo provident, and withall ſo charitable: that it is as rare to meet a begger there, as it is common to ſee them in *Weſtminſter*. For the four Biſhops that were in Queen *Elizabeths* time, I know nothing in particular, but that they lived as Biſhops ſhould doe, *Sine querela*, and were not warriours, like Biſhop *Spencer* their predeceſſor in *Henry* the fourths time; nor had ſuch ſtore of Gold and Silver, as he had that could leavy an Army. But for the preſent Biſhop, I knew him but few yeeres ſince Vicechancellor of *Cambridge*; and I am ſure he had as good Latine as any of his Predeceſſors had, and accounted there a

perfect Divine; in both which reſpects he is to be thought very fit for the place, being a Maritine Town, and much frequented with ſtrangers, very devoutly given in Religion, and perhaps underſtands Latine as well as Engliſh.

WORCESTER.
Doctor *Gervaſe Babington.*

Worceſter hath been fortunate in this laſt age to many excellent Biſhops; of which but two in an hundred yeeres have died Biſhops thereof, the reſt having been removed. Alſo in leſſe then fourteen yeeres that had one Biſhop became Pope, namely *Clement* the ſeventh; another that was a Proteſtant, as *Hugh Ladymer*. Of the ſeven therefore that were in Queen *Elizabeths* time, I ſhall in this place ſpeak but of one, and that is him now living, who by birth is a Gentman of a very good houſe; for Learning inferiour to few of his rank. Hee was ſometime Chaplaine to the late Earle of *Pembrooke*, whoſe Noble Counteſſe uſed this her Chaplaines advice, I ſuppoſe, for the

the tranſlation of the Pſalmes; for it was more then a womans skill to expreſſe the ſence ſo right as ſhe hath done in her verſe, and more then the Engliſh or Latine tranſlation could give her. They firſt were means to place him in *Landaffe*, neere them; where he would ſay merrily his true Title ſhould be *Aff*, for all the Land was gone thence. He came back over the Sea to the Sea of *Exeter*, and thence on *terra firma* to *Worceſter*; a place where both the Church and Town are at this day in very flouriſhing eſtate, and the Church eſpecially in good Reparations, which I take ever for one good argument of a good Biſhop; for where the ſheep be ragged, and the folds rotten, there I ſtraight ſuppoſe is no very good ſhepheard: yet, as every generall Rule, hath commonly ſome exceptions, ſo hath this in ſome places in *England*, and many more in *Wales*, of which I ſhall in their due place note ſomewhat in the inſuing Treatiſe. And thus much of *Worceſter*.

Of

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Of HEREFORD.
John Scory.

OF this twice Biſhop *Scory* I have heard but little, yet it hath been my fortune to read ſomething that will not be amiſſe to acquaint your Highneſſe with, that you may ſee how Satan doth ſift the lives and doings of Engliſh Biſhops with the Quills ſometimes of ſtrangers and Forraigners. For whereas this our Engliſh modeſt writer onely reports how he was firſt Biſhop of *Chiceſter*, being but Batchelour; of Divinity, and deprived for no fault but that he continued not a Batchelor whereupon he fled for Religion (as the phraſe was) till comming home in the yeare 1560 he was preferred to *Hereford*: the French writer ſtayeth not there, but telleth how that being ſetled there, though he profeſſed to be a great enemy to Idolatry, yet in another ſence according to St. *Paul*, he became a worſhipper of Images (not Saints but Angels) belike he feared ſome future tempeſt, and therefore this hit to provide better for himſelfe then

then he had at *Chicheſter*, ſo as what with pulling downe houſes and ſelling the Lead, and ſuch looſe ends, what with ſetting up good husbandries, what with Leaſes to his Tenants, with all manner of *viis et modis*, he heaped together a great Maſſe of wealth. He that hath ſtore of mettle muſt have alſo ſome droſſe, and no marvaile if this Biſhop then according to his name had much *Scoria* with this Treaſure. A Noble and Honourable councellour and then Lord Preſident of *Wales*, hearing ſo frequent complaints made of him for oppreſſions, extortions, ſymonies, and the like, cauſed a bil to preferred into the Star-chamber againſt him; in which bill was contained ſuch matter as was enough not onely to diſgrace him, but to degrade him if it had been accordingly followed. His Sollicitour of his cauſes brings him a Copy of the bill, and in reading it with him ſeemed not a little diſmaid in his behalfe much, like to the ſervant of *Eliſha* that came trembling to his Maſter, and told him how they were beleagred with a huge Army. But this Biſhop though not indewed with the ſpirit of a Prophet, yet having a ſpirit that could well ſee into his profit, bids his Sollicitour.

tour (who was his kinſman, perhaps his ſiſters brothers ſonne) to be of good comfort; adding it may be the very words of *Eliſha, for there are more of our ſide then againſt us.* But when his *Gehezi* (for the compariſon ſuits better to the man then to the Maſter) could ſee as yet no comfortable viſion; The good Biſhop did not open his eyes to let him ſee as *Eliſha* did the Chariots of fire on the tops of the mountaines: but he opened his own bags and ſhewed him ſome legions or rather chiliads of Angells, who entring all at once, not into a herd of Swine, but into the hoard of a Lady that then was potent with him that was *Dominus fac totum*, caſt ſuch a Cloud into the Star-chamber, that the bill was never openly heard of after. This or the like and much more to the like effect writes this French Author of the ſaid Biſhop of *Hereford*, though the Treatiſe it ſelfe was not ſpecially meant againſt the Biſhop, but againſt a temporall Lord of a higher ranck that was not a little netled with the ſame. In ſo much as many travelling Gentlemen, and among other this Biſhops ſon was called in queſtion for the publiſhing of this booke, belike becauſe ſome particularities of this matter

matter were diſcovered that could come from none but him. But to come againe to this Biſhop; I hope it ſhall be no juſt ſcandall to other good Biſhops, *Judas* will have Succeſſors as well as *James*, and *Simon Magus* as well as *Simon Peter* (and ſometime perhaps both in one chaire. This man indeed had been brought up in the age of the Fryars that made much of themſelves, and relinquiſht their Cels, that read in the old Teſtament *lætare & fac*, but left out *bonum*; for ſo he followed the Text in the New Teſtament, *Make you friends of the wicked Mammon*, but left out that part that ſhould have brought him to everlaſting Tabernacles. For if Gods mercy be not the greater, I feare his friend and he are met in no pleaſant manſion, though too too durable, if the viſion of *Henry* Lord *Hunſdon* were true, as an honeſt Gentleman hath often reported it. But all this notwithſtanding, his poſterity may doe well, for God himſelfe forbids men to ſay, That the fathers eate ſoure grapes, and the childrens teeth be on edge; and if the worſt be, the Engliſh Proverb may comfort them, which, leſt it want reaſon, I will cite in rime.

It is a ſaying common, more then civill,
The ſon is bleſt, whoſe ſire is with the divel.

After his deceaſe a great and long ſuit was held againſt him about his dilapidaſions, which makes the former report to ſeem the moreprbable.

Doctor *Herbert Weſtphaling.*

There ſucceeded him a learned & famous Doctor indeed, Dr.*Weſtphaling*, who after he had been a Biſhop divers yeeres, yet to ſhowe that good Biſhops do not quite diſcontinue their ſtudies, but rather increaſe their knowledge with their dignity, came to *Oxford* at her Majeſties laſt being there, and made an eloquent and copious Oration before her, for concluſion of the Divinity diſputations: among which one ſpeciall queſtion, that bred much attention, was this, whether it be lawfull to diſſemble in cauſe of Religion? and one Argument more witty then pithy, produced by an opponent was this, it is lawfull to diſpute of Religion, therefore it is lawfull to diſſemble, and urging it further, he ſaid thus, I my ſelf now do that which is lawfull, but I do now diſſemble. *Ergo*, it is lawfull to diſſemble; at which her Majeſty, and all the Auditory were very merry, I could make

make a rehearſall of ſome of the Biſhops oration concerning this queſtion, how he allowed a ſecrecy, but without diſſimulation, a policy but not without piety, leaſt men taking too much of the Serpent, have too little of the Dove, but I am ſure in all his ſpeech he allowed no equivocation. Howbeit, if I ſhould inſiſt long hereon, I might commit the ſame fault to your Highneſs, that the Queen at that time found in him, which was that ſhe thought him too tedious. For ſhe had ſent twice to him to cut ſhort his Oration, becauſe her ſelf went to make a publique ſpeech that evening, but he would not, or as ſome told her, could not put himſelf out of a ſet methodicall ſpeech, for fear he ſhould have marr'd it all, and perhaps confounded his memory. Wherefore ſhe forbare her ſpeech that day, and more privately the next morning, ſending for the heads of Houſes, and a few others ſhe ſpake to them in Latin, and among o-there ſhe ſchool'd Doctor *Reynolds*, for his preciſeneſs, willing him to follow her Laws, and not to run before them. But it ſeemed he had forgotten it when he came laſt to *Hampton* Court, ſo as there he received a better ſchooling. I may not for-

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get how the Queen in the midſt of her oration, caſting her eye aſide, and ſeeing the old Lord, *Treaſurer Burleigh* ſtanding on his lame feet for want of a ſtool, ſhe call'd in all haſt for a ſtool for him, nor would ſhe proceed in her ſpeech till ſhe ſaw him provided of one, then fell ſhe to it again, as if there had been no interruption: upon which one that might be ſo bold with her, told her after, that ſhe did it of purpoſe to ſhowe that ſhe could interrupt her ſpeech, and not be put out, although the Biſhop durſt not adventure to do a leſs matter the day before.

But this Biſhop was every way a very ſufficient man, and for ſuch eſteemed while he was of *Chriſt-Church*. Trifling accidents ſhowe as good proof of times, as the waightieſt occaſions. Such a one hapned this Doctor while he was of the Univerſity as a Scholar of that time hath told me, and it was this. There had been a very ſharp froſt (ſuch as have been many this year, and a ſudden rain or ſleet falling with it from the South-*Eaſt*, had as it were candied all that ſide of the Steeple at *Chriſt-church*, with an ice mixed with ſnow, which with the warmth of the Sun ſoon after 10. of the clock began

gan to reſolve, and Doctor *Weſtphaling* being in the middle of his Sermon, it fell down altogether upon the Leads of the Church, with ſuch a noyſe, as if indeed it would have thrown down the whole Church. The people (as in ſudden terrors is uſuall) fill'd all with tumult, and each man haſted to be gone ſo faſt that they hindered one another. He firſt kneeling down, and recommending himſelf to God, as in the apprehenſion of a ſodain danger, ſtraight roſe again, and with ſo chearfull, both voice and countenance, encouraged them as they all returned, and he quietly finiſhed his Sermon. But his chief praiſe I reſerve for the laſt, which was this; for all ſuch benefices as either were in his own guift, or fell into his hand by Lapſe, which were not few, and ſome of great value, he neither reſpected Letters nor commendations of Lords nor Knights, nor Wife nor friends in preferment of any man, but onely their ſufficiency and their good converſation, ſo as to ſue for a benefice unto him, was rather a means to miſs then to attain it.

Doctor

Doctor *Robert Bennet.*

This Biſhop was preferr'd to this place ſince my Authour wrote his Catalogue, ſo as he is not therein ſpecified; yet muſt I not do him that wrong to omit in this relation. This is he (if your Highneſs do remember it) of whom his Majeſty ſaid, if he were to chuſe a Biſhop by the aſpect, he would chuſe him of all the men he had ſeen, for a grave reverent and pleaſing countenance. Concurring herein in a ſort, though by contraries with the judgement of *Henry* the fourth Emperour, who comming from hunting one day (as *Malmeſbury* writeth) went for devotion ſake into a Church, where a very ill-favoured faced Prieſt was at ſervice. The Emperour thinking his virtues ſuted his viſage, ſaid to himſelf, how can God like of ſo ugly a fellows ſervice. But it fortuned at that inſtant, the Prieſts boy mumbling of that verſicle in the hundred Pſalm, *Ipſo nos fecit & non ipſi nos*, and becauſe he pronounced it not plainly, the Prieſt reproved him, and repeated it again, aloud, *Ipſe nos fecit & non ipſi nos*, which the Emperour applying to his own Co-

Cogitation, thought the Prieſt to have ſome prophetical ſpirit, & fromthat time forward eſteemed him greatly, and made him a Biſhop. Thus that Biſhop, though he could not ſet ſo good a face on it, yet perhaps he got as good a Biſhoprick. But to come to our Biſhop whom my ſelf knew in *Cambridge*, a Maſter of Art, and a proper active man, and plaid well at *Tennis*; and after that, when he came to be Batchellor of Divinity, he would toſſe an Argument in the Schools, better then a Ball in the *Tennis-court*. A grave Doctor yet living, and his ancient alluding to his Name in their diſputation, called him *Erudite Benedicte*, and gave him for his outward, as well as inward Ornaments great commendation. He became after Chaplain to the Lord Treaſurer *Burleigh*, who was very curious, and no leſſe fortunate in the choyce of his Chaplains, and they no leſſe happy in the choyce of their Patron, as Mr. *Day* after Biſhop of *Winchester*, the Biſhop I now ſpeak of

Doctor Neale now Dean of Weſtminſter, *and divers others.*

Chicheſter.

Chicheſter.

I Finde in former ages many unlearned and unfit men, by favour recommended to Biſhopricks, but of a man recommended by the King, and refuſed by the Clergy, onely for his want of Learning, I think there is but one Example, and that was one *Robert Paſlew* in the time of *Hen.* 3. which Prince is no leſs to be commended for admitting the refuſall, then they for refuſing; but yet in ſpeaking of learned Biſhops, this Church may ſay their laſt have been their beſt. Doctor *Watſon* your Highneſs can remember his Majeſties Almoner, he was a very good Preacher, preferred by the Queen firſt, to the Deanry of *Briſtoll*, where he was well beloved; and after to *Chicheſter*, where he was more honoured, if not more beloved, for the courſe of his life, and cauſe of his death, I might in ſome ſort compare him to Biſhop *Vaughan*, late of *London*, he grew ſomewhat corpulent, and having been ſick, and but newly recover-

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ed, adventured to travel to wait in his place, and ſo by recidivation he dyed.

Doctor *Andrews.*

His Majeſty having a great deſire to prefer Doctor *Andrews*, then Dean of *Weſtminſter*, made ſpeciall choyce of him to ſucceed him as well in the Biſhoprick as the Aumnerſhip, and I ſuppoſe if *Hen.* the 3d his Chaplain had been ſo good a Schollar, he had not been refuſed for his Learning. This Biſhop your Highneſs knoweth ſo well, and have heard him ſo oft, as it may be you think it needleſs to hear more of him. But I will be bold to ſay your Highneſs doth but half know him, for the vertues that are not ſeen in him, are more and greater then thoſe that are ſeen, I will therefore play the blab ſo far, that your Highneſs may know him better. He was born in *London*, and trained up in the School of that famous *Mulcaſter*, and for the ſpeciall towardneſs was found in him in very young yeares, he was not onely favoured, but had liberall exhibition given him by a great Councellor of thoſe times, as I ſhall note hereafter. The courſe of his ſtudy was

not

not as moſt mens are in theſe times, to get a little ſuperficiall ſight in Divinity, by reading two or three of the new writers, and ſtraight take Orders, and up into the Pulpit. Of which kind of men a Reverent Biſhop yet living ſaid as properly as pleaſantly, when one told of a young man that preached twice every Lords day, beſide ſome exerciſing in the Week dayes, it may be (ſaith he) he doth talk ſo often, but I doubt he doth not preach. And to the like effect the late Queen ſaid to the ſame Biſhop, when ſhe had on the Fryday heard one of thoſe talking Preachers much commended to her by ſome body, and the Sunday after heard a well labour'd Sermon that ſmelt on the Candle, I pray ſaid ſhe, let me have your boſom Sermons, rather then your lip-Sermons; for when the Preacher takes pains, the Auditor takes profit. But to come to Doctor *Andrews* that gathered before he did ſpend, reading both new Writers and old Writers, not as taſting but as diſgeſting them, and finding according to our Saviours ſaying. O παλαιὸς χρηστὸς the old to be more profitable, at laſt his ſufficiency could be no longer conceal'd. But as an induſtrious Mer-

Marchant that ſecretly and diligently follows his Trade with ſmall ſhowe, till his wealth being grown ſo great, it can be no longer hidden, is then call'd on for Subſidies and Loans, and publique ſervices: ſo did this mans excellencies ſuddenly break forth. His Patron that ſtudied projects of policy, as much as precepts of piety, hearing of his fame, and meaning to make uſe thereof, ſent for him (as I have credibly heard) and dealt earneſtly with him, to hold up a ſide that was even then falling, and to maintain certain ſtate points of Puritaniſme. But he had too much of the ἀνδρος in him to be ſcar'd with a Councellors frown, or blown aſide with his breath, anſwered him plainly, they were not onely againſt his Learning, but his Conſcience. The Councellor ſeeing this man would be no Fryer *Pinhie* (to be taught in a Cloſet what he ſhould ſay at *Paul's*) diſmiſt him with ſome diſdain for the time; but afterward did the more reverence his integrity and honeſty, and became no hinderer to his enſuing preferments. Of theſe one was a Prebend in *Paul's*, belonging to him, they call the Confeſſor or Confeſſioner, a place notoriouſly abuſed in time

of Popery by their tyranny and ſuperſtitition; but now of late by a contrary extream too much forgotten and neglected: while he held this place, his manner was, eſpecially in *Lent* time, to walk duly at certain hours, in one of the Iles of the Church, that if any came to him for ſpirituall advice and comfort, as ſome did, though not many, he might impart it to them. This Cuſtom being agreeable to Scripture, and Fathers, expreſſed and required in a ſort in the Communion Book, not repugning the 39 Articles, and no leſſe approved by *Calvin* in his Inſtitutions, yet was quarrel'd with by divers (upon occaſion of ſome Sermons of his) as a point of Popery. The like ſcandall was taken of ſome, though not given by him, for his reverent ſpeaking of the higheſt Myſtery of our Faith and heavenly food the *Lords Supper*, which ſome are ſo ſtiffe in their knees, or rather in their hearts, that they hold it Idolatry to receive that kneeling. But whatſoever ſuch barked at, he ever kept one tenor of life and Doctrine *Exemplar* and unreproveable.

Two ſpeciall things I have obſerved in his Preaching, that I may not omit to

ſpeak

ſpeak of. One to raiſe a joynt reverence to God and the Prince, to ſpirituall and civill Magiſtrate, by uniting and not ſevering them.

The other to lead to amendment of Life, and to good works, the fruits of true Repentance.

Of the firſt kind, he made a Sermon before the Queen long ſince, which was moſt famous of this Text. *Thou leddeſt thy people like Sheep by the hands of* Moſes *and* Aaron. Which Sermon, (though courteous ears are commonly ſo open, as it goes in at one ear, and out at the other) yet it left an *Aculeus* behind in many of all ſorts. And *Henry Noel* one of the greateſt Gallants of thoſe times, ſware as he was a Gentleman, he never heard man ſpeak with ſuch a ſpirit. And the like to this was his Sermon before the King, of two ſilver Trumpets to be made of one peece. Of the ſecond kind I may ſay all his Sermons are, but I will mention but his laſt, that I heard the fifth of the laſt *November*, which Sermon I could wiſh ever to read upon that day. *When the Lord turned the Captivity of Sion, &c.* And I never ſaw his Majeſty more ſweetly affected with any Sermon then with

that. But to conclude, I perſwade my ſelf, that whenſoever it ſhall pleaſe God to give the King means, with conſent of his confederate Princes to make that great peace which his bleſſed word *Beati Pacifici* ſeemeth to promiſe, I mean the ending of this great Schiſme in the Church of God, procured as much by ambition, as by ſuperſtition; This reverent Prelate will be found one of the ableſt, not of *England* onely, but of *Europe*, to ſet the courſe for compoſing the controverſies, which I ſpeak not to add reputation to his ſufficiency by my judgement; but rather to win credit to my judgement by his ſufficiency. Aud whereas I know ſome that have known him ſo long as I have, yet have heard and believe no leſſe of his Learning then I ſpeak, find fault that he is not ſo apt to deliver his reſolution upon every queſtion moved as they could wiſh, who if they be not quickly reſolved of that they aske, will quickly reſolve not to care for it. I ſay this Cunctation is the mean between Precipitation and Procraſtination, and is ſpecially commended by the Apoſtle St. *James*, as I have heard him alledge it, *Sit omnis homo* βραδὺς εἰς τὸ λαλῆσαι *tardus*

dus ad loquendum, tardus ad iram.

Rocheſter.

Doctor *Barlow.*

THis Biſhoprick having been noted in *Hen.* the 3d his time, to have been one of the pooreſt of *England*, hath I ſuppoſe the leſs been impoveriſhed in the ſpoyling times. The grand ſpoylers being of the mind of ſome Taylors, that when their allowance of ſtuffe was moſt ſcant, they would make the Garment the Larger. This City in theſe laſt 100 years, hath had 14 Biſhops, of which one was a Cardinall, two were Arch-Biſhops, and I take it but one hath dyed *Biſhop*, and that was the laſt before this whoſe Name was *Young*, but lived to be very old, and deſired not to remove. His Succeſſor Doctor *Barlow* is one of they oungeſt in age, but one of the ripeſt in learning of all his predeceſſors, ſince *Biſhop Fiſher* that had ill luck with his learning, to die upon *Tower-Hill*. There are ſo many printed teſtimonies of his ſufficiency, as I need ſay the leſſe of it; but it is like he ſhall not abide

there long. Of all his Sermons he preached before Queen *Elizabeth*, which were many, and very good. One that ſhe liked exceedingly was of the Plough, of which ſhe ſaid, *Barlows* Text might ſeem taken from the Cart, but his talk may teach you all in the Court. He made a Sermon not long after that at *Pauls*, which man, eſpecially Puritans, did much miſlike, and for that cauſe call it (alledging to his name) the Barley Loaf, not marking how much honour they give it in their ſcorn, by example, both of the old Teſtament and new. In the old Teſtament, the Barley Loaf ſignified *Gedeons* ſword, ordained to deſtroy the wicked. In the new, by the bleſſing of our Saviour, that fed more thouſands of honeſt men then this offended.

Of OXENFORD.
Doctor *Underhill.*

FRom *Rocheſter* I ſhould go a long pilgrimage to St. *Davids* in *Wales*, ſave I muſt bait a little out of my way at four new Biſhopricks erected by King *Henry* the

the eighth of famous memory, and therefore I hope not ordained to be diſſolved of a *Henry* the ninth of future and fortunate expectation; I ſay I will but bait eſpecially at *Oxford*, leſt I be baited, if I ſtay too long, for I know this diſcourſe is to ſome as *Unguis in ulcere.* This Biſhoprick being but 66 yeers ſince erected, had two Biſhops in 26 yeeres, and then continued voyd 21. yeeres, what time of pure devotion to the Leaſes that would yield good Fines, a great perſon recommended Doctor *Underhill* to this place, perſwading him to take it, as in the way to a better; but God knowes it was out of his way every way. For ere his Firſt Fruits were paid, he died (as I heard at *Greenwich*, in much diſcontent and poverty; yet his preferrer to ſeem to doe ſome favour to the Univerſity of *Oxford*, for recompence of the ſpoyle done on the Biſhoprick of *Oxford*, erected a new ſolemne lecture there at his own charge, which Doctor *Reynolds* did read, at which Lecture I hapned once to be preſent with the Founder, where we were taught, *Nihil & non*, as elſewhere I have at large ſhewed to your Highneſſe. But though the many-headed beaſt, the mul-

titude was bleared with this bounty; yet the Schollers that were more *Naſuti, oculati & Cordati*, did ſmell, and ſee, and ſay, that this was but to ſteale a gooſe, and ſtick a feather. And indeed this was the true Theorique and Practique of Puritaniſme. One impugning the authority of Biſhops ſecretly, by ſuch Lectures; the other impoveriſhing their Livings openly by ſuch Leaſes.

After the Biſhop *Underhill* was laid under the earth, I think the Sea of *Oxford* would have been drowned in the Sea of Oblivion, if his Majeſty, whoſe ſoule abhors all ſacriledge had not ſupplied it with the good Father that now holdeth it, Doctor *John Bridges*, a man whoſe Volumes in Proſe and Verſe give ſufficiend teſtimony of his induſtry, though for mine own part I am grown an unfit praiſer of Poetry, having taken ſuch a ſurfeit of it in my youth, that I think now, a gray head and a verſe doe not agree together, and much leſſe a grave matter, and a verſe. For the reputation of Poetry is ſo altered by the iniquity of the times, that whereas it was wont to make ſimple folke believe ſome things that were falſe, now it makes our great

wiſe

wiſe men to doubt of things that be true. When the Creed was firſt put into Engliſh verſe, as it is now ſung in the Church, the deſcending of Chriſt into Hell, was never queſtioned, but ſince it hath been ſung 50 yeere or more,

His Spirit did after this deſcend into the lower parts
To them that long in darkneſſe were, the true light of our hearts.

The doubt that was made of the latter of theſe two verſes, hath cauſed the truth of the former to be called in queſtion.

Wherefore though I grant that Pſalms and Hymns may, and perhaps ought to be in verſe as good Linguiſts affirme, *Moſes* and *Davids* Pſalms to be originally, yet I am almoſt of opinion that one ought to abjure all Poetry when he comes to Divinity. But not derogating herein from the travels of my betters and the Judgement of mine Elders I proceed or rather poſt to my next ſtage.

Of Glocester.
Dr: *Thomſon.*

AT *Gloceſter* I ſhall at this time make a very ſhort bait, the laſt Biſhop thereof being but lately removed to *London*, and the preſent Biſhop ſcant yet warme in his ſeat; yet this I muſt ſay, that I have heard ſome ſtudents of good judgement that knew him in *Oxford* affirme, that in his very young yeares he gave a great hope and good preſage of his future excellency, having a rare gift *ex tempore* in all his Schoole exerciſes, and ſuch a happy wit to make uſe of all occurrents to his purpoſe, as if he had not taken the occaſions, as they fell out by accident, but rather beſpoken ſuch pretty accidents to fall out to give him the occaſions. I have often heard him before Queen *Elizabeth*, and it was not poſſible to deliver ſounder matter nor with better method, for which cauſe he was greatly reſpected and reverenced at the Court. But for his latter Sermon before the two moſt magnificent Kings, your Highneſſe Father and Unckle, I cannot

not praiſe him; no, for I am a *Cambridge* man, but I can envy him, that in two judgements, *omni exceptione majoribus*, did carry the commendation of the pure Latine Language (peculiar as I thought unto *Cambridge*) to her younger ſiſter of *Oxford*; and thus much for him whoſe vertues no doubt will give matter for ſome further Relation under ſome other title hereafter.

Of PETERBOROUGH.
Dr. *Thomas Dove.*

I Should doe both this worthy Prelate and my ſelfe much wrong, if I ſhould not commend him for many good parts, being one whom I have long known to have been greatly reſpected and favoured by the late Queen; and no leſſe liked and approved in the more learned judgement of his Majeſty. Howbeit the ground on which I would build his chiefe praiſe (to ſome of the *Ariſtarchy* and ſowre cenſures of theſe daies, requires firſt an Apologie. For I remember that even in *Cambridge*, about twenty five yeers ſince, and

and I am ſure he remembers it too) a queſtion aroſe among the Divines ſcarce fit for the Schooles, leſſe fit for the Pulpit, yet was it both handled and determined in the Pulpit, whether Rhetoricall Figures and Tropes, and other artificiall ornaments of ſpeech taken from prophane authors, as ſentences, adages, and ſuch like, might be uſed in Sermons, and not rather the plaine naked truth delivered out of the word of God. The preciſe ſort, that would have the Word, and Church and all goe naked, ſaving ſome Apron perhaps of Fig-leaves, were not onely earneſt but bitter againſt the uſe of all ſuch humane, or (as they call them) prophane helps, calling them paintings fitter for Strumpets, then for chaſte Matrons. But the graver and more Orthodox were of the other opinion, and namely my learned Tutor Doctor *Flemming*, by appointment of the heads of the Colledges in an excellent Sermon determined the controverſie. That ſeeing now the extraordinary gift, firſt of tongues, then of miracles was ceaſed, and that knowledge is not now *Infuſa* but *Acquiſita*, we ſhould not deſpiſe the helps of any humane learning, as neither St. *Paul* did

did, who uſed the ſentences of Poets, and hath many excellent Tropes, with exaggerations and exclamations in his Epiſtles; for chaſtity doth not abhor all ornaments, for *Judeth* did attire her head as curiouſly as *Jeſabel*, &c.

About twelve yeeres after this, the very ſame queſtion in the ſame manner was canvaſed at *Oxford*, and determined in the Pulpit by Dr. *Houſe* againſt Doctor *Reynolds*, who held the other opinion. But upon occaſion of this Sermon, at which my brother (that had been his ſcholler) and my ſelfe hapned both to be preſent; he retracted to us his opinion, or rather diſclaimed, as my Lord of *Dureſme* that now is (but then Dean of *Chriſt-church*) doth well remember. This opinion then being ſound, that Eloquence may ſerve as an handmaid, and Tropes and Figures, as Jewels and Ornaments to this chaſte Matron, Divinity; I muſt ſay as I began, that his Sermons are as well attended and adorned in this kind, and as plentifully as any of his predeceſſors have been, or his ſucceſſours are like to be; and that they were wont ſo to be long ſince ſufficeth this teſtimony, that her Majeſty that laſt raigned when ſhe firſt heard

heard him, ſaid, ſhe thought the holy Ghoſt was deſcended again in this Dove.

Of Briſtol.

Dr. *John Thornbury.*

Briſtoll being a Biſhoprick of the later Erection, namely but 66. years ſince, no marvaile it never had any Biſhop thereof Cannonized for a Saint, yet it cannot be denyed ſince to have had one *Holy-man*; and if copulation with a Biſhop might make them holy, it hath had alſo in his ſhort time more then one holy woman. I ſpent a roving ſhaft on *Fletchers* ſecond *Marriage*, I would I could as well plucke out the Thorne of Doctor *Thornburies* firſt *Marriage* out of every mans conſcience that have taken a ſcandall of his ſecond. For my part whatſoever I think in my private, it becoms us not to Judge our Judges, the Cuſtomes and Lawes of ſome Countries differ from other, and ſometimes are changed and mended in the ſame, as this caſe of divorce is moſt godly reformed in ours, and as *Vincentius Lirinenſis* ſaith well of St. *Cyprian* who had before the Coun-

Councell of *Carthage* defended rebaptizing. The Author of this errour, ſaith he, is no doubt in heaven, the followers and practiſers of it now goe to hell, ſo I may ſay of this Biſhop, his remarriage may be pardoned, *Et in hoc ſæculo et in futuro*, but he that ſhall ſo do, again may be met with in *hoc ſæculo*. But it was the Biſhop of *Limbrick* in *Ireland* and not the Biſhop of *Briſtoll* in *England* that thus married; what? doth this leſſen the ſcandall? I ſuppoſe it doth. For I dare affirme, that moſt of that Dioceſſe are ſo well catechiſed, as they thinke it as great a ſcandall for their Biſhop, (yea rather greater) to have one wife as to have two, and though for Lay mens Marriage, their Prieſts tell them it is a holy Sacrament in them (which they count a Sacriledge in a Biſhop) and they conferre to them out of St. *Paul* τὸ μυστήριον τοῦτο μέγα ἐστίν, there is a great Sacrament, yet their people and ſome of their Peers alſo regard it as ſlightly, and diſſolve it more uncivilly then if it were but a civill contract, for which they draw not onely by their baſtardies and bigamies many apparent ſcourges of God the heavenly Father, but alſo a peculiar pennance unto their Nation of one faſting

faſting day extraordinary from their holy father the Pope. But ſetting aſide this misfortune rather then fault, which if God and the King pardon him for, who ſhall impute to him? for other matters, I have reaſon to think him and his in Gods and the Kings favour. He and his whole family had a miraculous eſcape in *Ireland*, which I would all our Biſhops did know, that they might remember to keep their houſes in better reparations. Lying in an old Caſtle in *Ireland* in a large room, partitioned but with ſheets or curtens, his wife, children, and ſervants, in effect a whole family; In the dead time of the night, the floore over head being earth and plaſter, as in many places is uſed, overcharged with weight, fell wholly downe together, and cruſhing all to pieces that was above two foot high as cupbords, tables, formes, ſtooles, reſted at laſt upon certaine cheſts, as God would have it, and hurt no living creature. He did many good ſervices in *Ireland* for our Queen and State, for which he was thought worthy of a better aboade, then in that Purgatory.

He hath very good underſtanding of that Countrey, and if ſome others, who

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are ſince gone out of this world, had been as willing as he to have reported to his Majeſty the diſeaſes of that Countrey and the fitteſt cures, it may be it would not in long time have needed thoſe deſperate remedies of *Secandum* and *Vrendum*, as ſharp to the Surgeons oftentimes as to the Patients. But to conclude, of this Biſhop, whom I love more then I praiſe, he is not unfurniſht of Learning, of Wiſdome, of Courage and other as well Epiſcopall as temporall *panoplia* or furniture beſeeming a gentleman, a Dean, and a Biſhop.

Of St. DAVIDS, and the preſent Biſhop, Dr. *Anthony Rudd.*

OF this ancient Biſhoprick or rather Archbiſhoprick of St. *Davids* (as the old true Brittans doe call it) in latter called *Menevia*, and the Biſhop *Menevenſis*, I was told of an old indulgence granted by *Calixtus* the ſecond, of a very ſpeciall note, aſcribing thereby great holineſſe to this place, *viz.* that two pilgrimages to St. *Davids* ſhould be equal in merit to one pilgrimage to *Rome*, expreſſed ſince for pil-

brevities ſake by ſome Fryer in a ryming verſe, *Roma ſemel quantum, Bis dat Menevia tantum.* This place hath yielded many excellent Biſhops, as well for good Learning as good life, and for abſtinence miraculous, if we believe ſtories that 33. Biſhops ſucceſſively did eat no fleſh. I can adde little of the Biſhops ſave of him that now lives whom if I knew not, yet by his Looke I ſhould gueſſe to be a grave and auſtere man, even like St. *David* himſelfe, but knowing him as I doe, he was in more poſſibility to have proved like to St. *John Baptiſt* in my opinion. There is almoſt none that waited in Queen *Elizabeths* Court and obſerved any thing, but can tell, that it pleaſed her very much to ſeeme, to be thought, and to be told that ſhee looked young. The Majeſty and gravity of a Scepter borne 44. yeares could not alter that nature of a woman in her; This notwithſtanding, this good Biſhop being appointed to Preach before her in the Lent of the yeere 1596, the Court then lying at *Richmond*, wiſhing in a godly zeale, as well became him, that ſhe ſhould thinke ſometime of Mortality, being then 63. years of age, he tooke this text fit for that purpoſe out of the

the Pſalms, Pſalm. 90. verſ. 12. *O teach us to number our dayes, that we may incline our heart unto wiſedome*, which Text he handled ſo well, ſo learnedly, and ſo reſpectively, as I dare undertake & ſo ſhould I if I had not been ſomewhat better acquainted with the humour, that it would have well pleaſed her, or at leaſt no way offended her. But when he had ſpoken a while of ſome ſacred and myſticall numbers, as three for the Trinity, three times three for the heavenly Hierarchy ſeven for the Sabbath, and ſeven times ſeven for a Jubile; and laſtly (I doe not deliver it ſo handſomely as he brought it in) ſeven times nine for the grand Climacteriecall yeare; ſhe perceiving whereto it tended began to be trouled with it. The Biſhop diſcovering all was not well, for the Pulpit ſtands there *Vis a vis* to the Cloſet, he fell to Treat of ſome more plauſible numbers, as of the number 666. making *Latinus* with which he ſaid he could prove the Pope to be Antichriſt alſo, of the fatall number of 88. which being ſo long before ſpoken of for a dangerous year, yet it hath pleaſed God that yeare not onely to preſerve her but to give her a famous victory, againſt the united For-

ces

ces of *Rome* and *Spaine*; and ſo he ſaid there was no doubt but ſhe ſhould paſſe this year alſo and many more, if ſhe would in her meditations and Soliloquies with God, as he doubted not ſhe often did, and would ſay thus and thus. So making indeed an excellent prayer by way of *Proſopopeia* in her Majeſties perſon acknowledging Gods great graces and benefits, and praying devoutly for the continuance of them, but withall interlarding it with ſome paſſages of Scripture that touch the infirmities of age; as that of *Eccleſiaſtes* 12. *When the Grynders ſhall be few in number, and they wax darke that looke out of the windowes* &c. *and the Daughters of ſinging ſhall be abaſed:* and more to like purpoſe, he concluded his Sermon. The Queen as the manner was opened the window, but ſhe was ſo farre from giving him thanks or good countenance, that ſhe ſaid plainly he ſhould have kept his Arithmetick for himſelfe, but I ſee ſaid ſhe the greateſt Clerks are not the wiſeſt men, and ſo went away for the time diſcontented. The Lord Keeper *Puckering* though reverencing the man much in his particular, yet for the preſent to aſſwage the Queens diſpleaſure, commanded him to keep his

houſe

houſe for a time, which he did. But of a truth her Majeſty ſhewed no ill nature in this, for within three dayes after ſhe was not onely diſpleaſed at his reſtraint, but in my hearing rebuked a Lady yet living for ſpeaking ſcornefully of him and his Sermon. Onely to ſhew how the good Biſhop was deceived in ſuppoſing ſhe was ſo decayed in her limbes and ſenſes as himſelf perhaps & other of that age were wont to be; ſhe ſaid ſhe thankt God that neither her ſtomack nor ſtrength, nor her voyce for ſinging nor fingring Inſtruments; nor laſtly, her ſight was any whit decayed, and to prove the laſt before us all ſhe produced a little Jewell that had an inſcription of very ſmall Letters, and offered it firſt to my Lord of *Worceſter*, and then to Sir *James Crofts* to read, and both proteſted *bona fide* that they could not, yet the Queen her ſelfe did finde out the Poeſie, and made her ſelfe merry with the ſtanders by upon it; and thus much for St. *Davids*. Yet I have been told of a ſtrange ſtory of a huge waight and bigneſſe that hath a pretty quality, namely, that with one finger you may ſtir it, yet twenty yoke of Oxen cannot remove it; but I rather think it is miſtaken, for the

the ſtone Mr. *Cambden* writes of is neere *Penſance* in your Country of *Cornwal*, called *Mam amber*, of which he writes page 136. hath the very like quality.

Of LANDAFF.
Doctor *Francis Godwin.*

It is doubtleſſe a wonderfull antiquity that my Authour produceth of *Landaff*, that it profeſſed Chriſtianity, and had a Church for Chriſtian Religion in the yeer of our Lord 180. But alas, for a man to boaſt of great Nobility, and goe in ragged clothes, and a Church to be praiſed for great antiquity, and make ruinous ſhowes, is in mine opinion according to the vulgar proverbe, *a great boaſt and a ſmall roaſt.* But by this Authors relation it appeares, this roſt was ſo marred by an ill Cooke, as by a worſe Kitchen; for In the yeare 1545. being the 37 yeare of *Henry* the eight, Doctor *Kitchen* being made of an idle Abbot, a buſie Biſhop, & wading through thoſe hazardous times that enſued till the firſt yeare of Queene *Elizabeth*, to ſave himſelfe was content to ſpoile his Biſhoprick; Satan having in thoſe dayes more care to ſift the Biſhop-

pricks

pricks then the Biſhops, elſe how was it poſſible for a man of that ranke to ſing, *Cantate domino canticum novum* four times in fourteen yeares, and never ſing out of tune, if he had not lov'd the Kitchen better then the Church. Howbeit, though he might ſeeme for name ſake to favour the Kitchen, yet in ſpoyling that ſea hee was as little friend to the Kitchen as the reſt, ſpoyling the woods and good proviſions that ſhould have warm'd it, which gave occaſion to Doctor *Babbington*, now Biſhop of *Worceſter*, to call it *Aph* without Land, and Doctor *Morgan* after to remove to Saint *Aſſaph*, from thence not for name ſake, but for his own name ſake, that is *More-gaine*: At what time the preſent Biſhop I now ſpeake of, being then Sub-Deane of *Exeter*, Doctor *Francis Godwin*, having that yeare newly publiſhed this worke, ſhe gave him preſently this Biſhoprick, not full two moneths vacant, and would as willingly have given him a much better in her owne diſpoſition, as may well appeare in that ſhe gave Doctor *Cooper* the Biſhoprick of *Lincoln*, onely for making a Dictionary, or rather but for mending that which Sir *Thomas Eliot* had made before. Of this Biſhop therefore

therefore I may ſpeake ſparingly, yea, rather ſpare all ſpeech, conſidering that every leafe of his worthy worke, is a ſufficient teſtimony of his vertuous mind, unfatigable induſtry, and infinite reading; for even as we ſee commonly, thoſe Gentlemen that are well deſcended, and better bred, are moſt carefull to preſerve the true memory and pedigree of their Anceſtors, which the baſe and ignorant, becauſe they could not conſerve, will ſeeme to condemne: So this worthy Biſhop, collecting ſo diligently, & relating ſo faithfully the ſucceſſion and lives of ſo many of our Chriſtian moſt reverend Biſhops in former ages, doth prove himſelfe more by ſpirituall, then carnall birth, to come of thoſe Anceſtors, of whom it was long before prophecyed by the princely Prophet, *Inſtead of thy Fathers, thou ſhalt have Children whom thou ſhalt make Princes in all places.* Though the policy of theſe latter times hath ſought to make our Fathers all but Children, and younger brothers (as they ſay) and to diſinherit them of their patrimonie; he deſerveth therefore a pen much better then mine, and equall to his own, to doe that for him he hath done for others. Before his going to *Exeter*

eter, I had ſome acquaintance with him, and have heard him preach more then once at our Aſſizes and elſe where, his manner was to be ſharpe againſt the Vices moſt abounding in that time, Sacriledge Symony, contempt of God in his Miniſters, and want of Charity. Amongſt other of his Sermons, preaching once of *Dives* and *Lazarus*, he ſaid, that though the Scriptures had not expreſſed plainly who *Dives* was, yet by his clothes and his face he might be bold to affirme, hee was at the leaſt a Juſtice of Peace, and perhaps of *Oyer* & *Terminer* too. This ſpeech was ſo ill taken by ſome guilty conſcience, that a great matter was inforc'd to be made of it, that it was a dangerous & ſeditious ſpeech; and why? forſooth becauſe it was a deare yeare; but ſee how a mans enemies ſometimes doe him as much good as his friends: their fond accuſation & his diſcreet juſtification made him both better known, & more reſpected by them that were able to doe him moſt good. Since this he hath lived in ſo remote places from my occaſions, firſt at *Exeter*, and then beyond ſea in *Wales*, that I am become almoſt a ſtranger to his perſon, but yet I am growne better ac-

quainted with his writings both in Latin and Engliſh, and namely by this his Catalogue, which having read firſt with great contentment to my ſelf; I have ſince for your Highneſs pleaſure peruſed again, and preſumed to adde ſome notes, and a table, by way of Alphabet, for the more readie finding of moſt memorable matters, beſide a ſupply of ſuch as were in his edition wanting; of whom finding himſelfe to be one, that comming in ſo worthily was unworthy to be left out. I give him here in his due place his more due commendation, which if I ſhould fortune upon ſome envie to have forborn, or upon judgement to have omitted, as a praiſe needleſſe where the whole worke is his praiſe, he might worthily have ſaid as much of me, as I wrote of a certaine Poetaſter ſome yeares paſt, who left me out of the bead-roul of ſome riming paper-blotters that he call'd Poets.

Of Poets Balbus *reckoning up a rable,*
doth boaſt he makes their names more honourable,
And nere vouchſafing me to name at all,
he ſaies he knowes he grieved me to the gall.
I gulled? ſimple fonde; no, thou art gulled
To thinke I prize the praiſe of ſuch a dull-head,

Whoſe

Whose verse is guilty of some bodge or blame,
Let them seeke testimonialls of their fame.
Then learn unTaught, then learne ye envious Elves,
No Books are prais'd, that praise not most themselves.

And thus much be said for the Province of *Canterbury* and the Bishops of the severall Dioceſſes thereof. There follows now to say somewhat also of the Province of *Yorke*, which I shall indeavour to accomplish with like brevity and fidelity.

Of the Arch-bishops of *Yorke*, and first of Doctor *Thomas Young*.

Concerning the Arch-bishops of *Yorke* that have been in the former ages, whose lives are particularly related by this Author, it seemes to me a matter worthy some note, that there have been of them, for devotion and pietie, as holy, for blood and nobilitie, as high, of wealth and ability as huge, as any not onely of *England* but of *Europe*. Now that every age may have his excellency, I will say of this our age, I meane for some fifty yeares past, in

which there hath bin ſeven Arch-biſhops of *Yorke*, that theſe have been as excellent in courage, in learning, and eloquence; for Doctor *Nicholas Heath* whom her late Majeſty found both Arch-biſhop and Chancellor (though ſhe did take or rather receive both from him) yet did ſhe ever gratefully acknowledge both his courage & fidelity ſhow'd in her cauſe, & uſed no man of his Religion ſo graciouſly. Of Arch-biſhop *Grindall* I have ſpoken before, and in his due place given him his due praiſe; now I am to adde a word or two of Arch-biſhop *Young*, that in the third yeare of Queen *Elizabeth* was made Arch-biſhop. He was firſt Biſhop of Saint *Davids*, and either next or very ſoon after Biſhop *Farrar*, who among other articles that were alleaged againſt him, had one that I thinke was never alleaged againſt Clergy-man or Lay-man before, and that was for riding on a Scottiſh ſaddle; but this Biſhop walked more warily then that Biſhop did ride, ſo as this came to live in a ſtate when t'other died at a ſtake: and how great ſoever his honour was in being both Arch-biſhop and Preſident, he left one preſident that too many are apt to follow, which was the pulling downe of

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a goodly Hall, for the greedineſſe of the Lead that covered it. *Plumbi fœda fames.* A droſſie deſire and unworthy part, with which he ſtained the reputation of learning and religion, that was before aſcribed to him, and although by meanes of ſome great friend this was leſſe ſpoken of in his life time then after, yet if I have beene rightly informed, even by that he was made no great gainer. True it is, he purchaſed great things of the Earle of *Arundell*, and how his heires thrive with it, I do not heare, but there is a perilous verſe, *De male quæſitis vix gaudet tertius hæres.* For my owne part I muſt confeſſe, that where I finde that ſame deſtroying and reviving ſpirit, that in the Apocalyps is named in Hebrew *Abaddon*, & ſounds in my Engliſh eare and heart, *a bad one*, I ſuſpect there is little true vertue or godlines harbour'd in that breaſt. But if he were finely beguiled of all this Lead by his great friend that would be bold with him, *I* imagin that none that heares it will much lament it; at a venture, *I* will tell your Highneſſe the tale that *I* heard, from as good a man as *I* tell it of, onely becauſe he named not the parties, *I* cannot preciſely affirme it was this man, but *I* dare affirme this man

was as worthy of it. A great Lord in the Court in thoſe daies ſent to a great Prelate in the North to borrow 1000 *li.* of him: The Prelate proteſted on his faith (*I* think not a juſtifying faith) that he was not able to doe it, but if he were, he would be very willing, acknowledging great favours of the ſaid Lord, and ſending ſome preſent enough perhaps to pay for the uſe of 1000 *li.* The noble man that had a good eſpyall both North and South, hearing of a certaine Ship loaden with lead, belonging to this Prelate, that came to be ſold at *London*, even as it came to land, ſends for the Prelates Agent, ſhows him his Lords Letter and Proteſtation under his hand, proves the ability demonſtrable by the Lead, and ſo by treaty or terrour, or treachery of the ſervant, made him betray his Maſter for 1000 *li.*

Doctor *Edwin Sands.*

As thoſe that ſaile from *Flanders* or *Ireland*, to *London* or *Briſtoll*, being paſt the tempeſtuous and broken ſeas, and now in ſight of the Harbour, yet even their fear to miſcarry ſometime by miſtaking the Channell, are oft ſo perplext, as one bids

bids to ſet ſaile againe, another adviſes to caſt Anchor; ſo is it now with me, drawing toward the end of this my ſhort and voluntary voyage: I remember a ſhip of *London* once that having paſt the *Goodwin Sands* very ſafe, and ſayling on this ſide *Black-wall* to come up to *Ratcliefe*, ſtruck on the black Rock at the point below *Greenwich*, and was almoſt caſt away. I have, as your Highneſſe ſees paſt already the *Godwins*, if I can aſwell paſſe over this *Edwin Sands*, I will goe roamer of *Greenwich* Rock, not forgetting to vaile as becomes me in paſſing by, and if the ſpring Tide ſerve, come to Anchor about *Richmond*. For I am entring now to write of an Archbiſhop, who though he dyed twenty yeares ſince in that *Anno mirabili* of 88. yet he lives ſtill in his off-ſpring, having a ſonne of his name that both ſpeakes and writes admirably, whoſe profeſſion, though it be not of Religion as his fathers was, yet never did his fathers preaching ſhew better what to follow, then his writings ſhew what to ſhun; if my Pen therefore ſhould wrong his father, his Pen no leſſe might wrong me. I muſt appeale therefore for my juſtification in this point to the moſt indifferent cenſurers, and to

yours eſpecially ſweet Prince, for whoſe ſake I write; for if I ſhould let paſſe a matter ſo notorious as that of this Archbiſhop of Yorke and Sir *Robert Stapleton*, it were ſo willfull an omiſſion as every one might accuſe me of; and if I ſhould ſpeake of either partially and againſt my owne conſcience and knowledge, I ſhould much more accuſe my ſelfe. Here then is the *Scylla* and *Carybdis* that I ſaile betweene, and if I faile of my right courſe, I ſhall be driven to ſay as a ſilly preacher did upon an unlike occaſion, and much leſſe to his purpoſe when he hapned unawares to have a more learned Auditory then he expected.

Incidi in ancillam cupiens vitare Caribden.

But the Story that I make this long introduction unto is ſhortly this. About 25. yeares ſince there was great kindneſſe, and had long continued between Archbiſhop Sands and Sir *Robert Stapleton* a Knight of *Yorkeſhire*, whom your Highneſſe hath often ſeen, who in thoſe dayes for a man well ſpoken, properly ſeen in Languages, a comely and goodly Perſonage, had (cant an equall, and (except Sir *Philip Sidney*

Sidney) no ſuperiour in *England*: for which Reaſons the Arch-biſhop of all his Neighbours and Countreymen, did make a ſpeciall account of him. About the year 83. alſo he was High-Sheriffe of *York-ſhire*, and met the Judges with ſeven ſcore men in ſutable Liveries, and being at this time likewiſe a Widdower, he wooed and won, and wedded ſoon after, one of the beſt reputed Widdows in the *Weſt* of *England*. In this felicity he ſailed with ful ſails, but ſomewhat too high, and no leſſe the Arch-biſhop in like proſperity of wealth, and friends and Children, yet ſeeming above all, to joy in the friendſhip of this Knight, who anſwered in all good correſpondence, not onely of outward complement, but inward comfort; but well ſaid the *Spaniſh* Poet,

Nulli te facias nimis ſodalem,
Gaudebis minus & minus dolebis.

Too much Companion
make your ſelf to none,
Your joy will be the leſſe,
and leſs your mone.

Theſe two ſo friendly Neighbours and Conſorts ſwimming in this Calm of content, at laſt hapned to fall foul one on another by this occaſion. The Knight in

his great good fortunes, having as great deſigns among other things, had laid the foundation of a fair houſe, or rather Palace, the model whereof he had brought out of *Italy*, which houſe he intended to name *Stapletons ſtay*; and for that cauſe invited the Arch-biſhop in good kindneſs to ſee it, and requeſted him for the more credit, and as it were, bleſſing to the houſe, that his grace would give it the foreſaid name. But when the Arch-biſhop had fully beheld it, and in his Judgement found it fitter for a Lord Treaſurer of *England*, then for a Knight of *York-ſhire*. He ſaid to him, would you have me call this intended Houſe *Stapletons Stay*. Nay rather let me ſay to you, ſtay *Stapleton*; for if you go forward to ſet up this Houſe, it will pull you down. How often a man loſes a friend with a jeſt, and how grievous it is for a mans vanity to be croſt in the humour. This ſpeech of my Lords that I ſhould think, intended friendly, uttered faithfully, and applyed even fatherly unto him, he took in ſo deep diſdain and deſpite, that howſoever he ſmothered it for the preſent, from that time forward he ſought a mean to revenge it. And

wanting neither wit to deviſe, nor courage to execute his deſign, he found out, or at leaſt he ſuppoſed he had found a ſtratagem, not onely to wreak this ſcorn on the good Biſhop that miſtruſted nothing, but alſo to make the old mans purſe pay for the finiſhing of the new houſe. He acquaints him with an Officer in my Lords houſe, ſome malecontent that had been denyed a Leaſe. Theſe two deviſe, that when my Lord ſhould lie next at *Doncaſter*, where the Hoſteſs of the houſe having been (formerly I ſuppoſe) Miſtriſs *Sands* Maid, was bold ſometimes to bring his Lordſhip a Candle to his Beds ſide (for in charity I may ſurmiſe no worſe) Sir *Robert* ſhould alſo by chance come and hoſt at the ſame houſe. This bad Wife and her good man are made partakers and parties of this ſtratagem, her part was but a naked part, *viz.* to ſlip into my Lords Bed in her ſmock, mine Hoaſt muſt ſodainly be jealous, and ſwear that he holds his reputation, though he be but a poor man, more dear then that he can indure ſuch an indignity, and thereupon calls Sir *Robert Stapleton*, brings him to the Biſhops Chamber in his Night-gown, takes them

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in bed together with no ſmall exclamation. The Knight that acted his part with moſt art, and leaſt ſuſpition, takes great pains to pacifie the Hoaſt, conjures all that were admitted to ſecreſie and ſilence, and ſending all to their Lodgings without tumult, asketh of my Lord how this came to paſſe. The Biſhop tells him with a great Proteſtation, that he was betrayd by his man and his Hoaſt, little ſuſpecting the Knight to be of the *Quorum*. The Knight ſooths him in all he ſaid, condoles the great miſchance, is ſorrowfull for the danger, and carefull for the honour of the Biſhop, and ſpecially the Church.

Proh ſuperi quantum mortalia pectora cæcæ
Noctis habent? ipſo ſceleris molimine (Miles)
Creditur eſſe pius. The diſtreſſed Archbiſhop diſtruſting no fraud in him, asketh his adviſe in this diſaſter, and following his counſel from time to time, gives the Hoaſt a peece of money, the falſe Officer a Farm, and the Knight for his travail in this matter many friendly recompences. But when he found after all this ſmoothing and ſoothing, that he grew ſo bold at laſt to preſſe him beyond all good manner, for the good Mannour

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of *Soothwell*, then he found that in ſooth all was not well, and was even compell'd too late, to that he might much better have done much ſooner, *viz.* To complain to the Lords of the Councel, and to his ancient and dear friend, the Earl of *Leiceſter* (for whoſe Father he had almoſt loſt his life) by whoſe help, he got them call'd to the Star-chamber. *Ore tenus*, where they were for this conſpiracy convicted, fined and impriſoned. The fame, or rather the infamy of this matter ſpecially before their conviction was far and diverſly ſpread, according as the Reporters favoured or disfavoured either: and the friends of each ſide had learned their tale ſo perfect, that many long time after, held the firſt impreſſion they had received, notwithſtanding the cenſure and ſentence in the Starr-chamber. Part whereof being, that the Knight ſhould publickly acknowledge how he had ſlandered the Arch-biſhop, which he did in words conceived to that purpoſe accordingly, yet his friends gave out, that all the while he carried a long Whetſtone hanging out at the Pocket of his ſleeve, ſo conſpicuous, as men underſtood his meaning was to give himſelf the lie, which he would

not

not in another matter have taken of any man. But thus the Biſhop had a Conqueſt which he had no great comfort of, and lived but few years after it, and the Knight had a foile that he would not ſeem much daunted with, and lived to have part of his fine releaſt by his Majeſties clemency; but yet he toſt up and down all his life without any great contentment, from *Wiltſhire* into *Wales*, and thence to the Iſle of *Man*, a while to *Chelſey*, but little to *York-ſhire* where his ſtay ſhould have been, ſo that of this ſtory I could collect many documents, both for Biſhops and Knights, but that I ſhun prolixity in a matter no way pleaſing. Howbeit becauſe one *P. R.* or *R. P.* for he can turn his name as Mountebank turns his Capp, in his Epiſtle before the Reſolution (a Book much praiſed by Sir *Edwin Sands*, hath a ſcoffe after his manner at this Hoſteſs of *Doncaſter*; I would pray him but to peruſe the Life of St. *Bernard*, not that of their lying Legend, but that which unworthily perhaps goeth among his moſt worthy works, written by *William Abbot* in five Books. There he ſhall find in the third Chapter of his firſt Book, how that ſame maidenly Saint

was

was ſubject to the like manner of ſcandall: firſt, of a young woman lying by him in naked bed, half a night when himſelf was not 30 year old, and yet we muſt believe he toucht her not; and next of his Hoſteſs alſo offering three times in one night to come to his Bed, and he crying out each time, *Latrones, Latrones*, Theeves, Theeves, which our Biſhop had much more cauſe to have cryed, and had he but remembred it, as I doubt not but he had read it, he might peradventure have diſſolved the pack with it. To utter mine own conceit franckly, if *Parſons* conjecture were true, that by humane frailty this Prelate had in his younger dayes been too familiar with this woman, which is ſaid to paſſe but as a veniall ſin among thoſe of his Profeſſion, yet was the Knights practiſe very foul, and the Lords cenſure very juſt that condemned him: for I heard Judge *Anderſon*, a learned and ſtout Judge, condemn one for a Rape, upon the Oath of a Woman (notwitſtanding, the man affirmed, and the Woman denyed not, but ſhe had often in former times yielded her ſelf to his luſt) becauſe it ſeemed ſhe had repented that courſe of life, in betaking her to a Husband. So my

Lord,

Lord, if he had once ſuch a fault, yet now that the fault had left him, as well as he the fault, had juſt cauſe to complain, and the Knights practiſe was blame-worthy to ſeek to entrap him thereby to the ſpoile of the Church and diſgrace of his calling. And the Arch-biſhop did much noblier to hazard this obloquie of ſome idle tongues then to have incurred the greater ſcandall of betraying his Church. To conclude therefore, I wiſh all Squires and all Knights to be fuller of reverence toward Biſhops and Arch-biſhops, and not to oppoſe or conteſt with them. The play at Cheſs, a Game not deviſed for or by fooles may teach, that the Biſhops due place is neareſt the King, and though ſome Knight can leap better over the pawns heads, yet ofttimes he leaps ſhort, where the Biſhops power, if you croſſe it, reacheth the length of the whole Province.

Doctor *John Piers*.

Of this Doctor *John* Piers, who lived and dyed a moſt reverent Prelate, I muſt, to give him the greater commendation, do like thoſe, that when they will enforce them

them to leap their fartheſt, go back the contrary way ſome part of the ground, and by little and little amending their pace, at laſt over-leap the mark themſelves had deſigned, ſo ſhall I look back into ſome part of his life, and ſhowe firſt how unlikely he was to come to ſuch high honour and place as he dyed in. For although he was a Scholar towardly enough in his youth, of good wit, and not the meaneſt birth, having a Gentleman of good ſort to his Brother: yet haſting to a competent ſtay of life, he accepted of a ſmall Benefice in the Countrey, as I take it near *Oxford*, and there was in great hazard to have drowned all thoſe excellent guifts that came after to be ſo well eſteemed and rewarded in him: there firſt he was enforced to keep mean and ruſticall Company, that Company enticed him to the German faſhion, even then grown too common in *England*, to ſit whole nights in a Tipling houſe at Ale and Cakes, as *Ennius & Cato* are noted, of the former of whom *Horace* ſaith, *Ennius ipſe pater nunquam niſi potus ad arma proſiluit dicenda*, and of the latter *Martial* ſaith,

Quod

Quod nimio gaudes noctem producere vino
Ignoſco vitium forte Catonis habes.

Howbeit this Gentleman never met with ſuch a diſgrace by ſuch company as the Parſon of *Limmington* had, whom our Countreyman Sir *Amias Pawlet* about a drunken fray ſet in the Stocks, and yet after he proved both Arch-biſhop of *York*, and one of the greateſt Cardinals of Chriſtendom. Neither do I bring theſe examples to leſſen this fault, as if I were to leave ſome aſperſion hereof upon him, my purpoſe is nothing leſſe, for I am rather of that Gentlemans mind, that having by Fatherly indulgence tolerated the humour of gaming and wenching in his Sonne, diſinherited him for drinking, ſaying of the firſt, if he had wit he would not loſe much by it: of the ſecond, that in time for his own eaſe he would leave it; but of the third he ſaid, he would prove the elder the viler, and hardly ever amend it. Now therefore that I have ſhow'd you how this Biſhop was in danger by this fault, let me alſo ſhowe how he was freed from it. Being once againſt preparing, as well himſelf as others for

for receiving the holy Communion, and making choice of a diſcreet Confeſſor, before whom he might powre out his ſoul, a cuſtom as pittifully abuſed in thoſe dayes, as diſuſed in theſe, he declared to him by the way this diſpoſition of his to company and drinking. The Preacher like a true ſpirituall Father indeed, no leſſe learnedly then zealouſly, laying before him the enormity of ſuch a Cuſtom, did earneſtly dehort him from it, affirming to him, that though every particular exceſs in that kind, did not reach to a habit, or height of mortall ſin, as one act of Adultery, murder, or falſe witneſs doth, yet if it ſhould grow to a habit, it were not onely an ugly ſcandall in that profeſſion, but would draw alſo as bad ſins as it ſelf with it. Behold a comfortable example, how where nature is weak, grace can ſtrengthen it; upon this grave admonition, he left firſt the vice, and after the Company, and following his ſtudy more induſtriouſly then before at the Univerſity, he aſcended worthily the degrees of Doctor and Deane, and Biſhop and Arch-biſhop, and lived all his life not onely continent, but abſtinent: of his continence, my Authour hath ſaid

ſuffi-

ſufficient, of his abſtinency this may be one proofe, that being ſickly toward his end, he was ſo fearfull to drinke Wine though his ſtomacke required it, that his Phyſician being a pleaſant man, and loving a cup of Wine himſelfe very well, was wont to ſay to him ſometimes, now if your Grace will call for a cup of Wine and drinke to me, I warrant it will never hurt you.

Doctor *Matthew Hutton.*

I no ſooner remember this famous and worthy Prelate, but me thinks I ſee him in the Chappel at White-Hall, Queen *Elizabeth* at the window in the Cloſſet, all the Lords of the Parliament ſpirituall and temporall about them, and then after his three courtſies that I heare him out of the Pulpit thundring this Text: *The Kingdomes of the Earth are mine, and I doe give them to whom I will, and I have given them to* Nebuchodonozor *and his ſon, and his ſons ſon:* which Text, when he had thus produced, taking the ſenſe rather then words of the Prophet, there followed firſt ſo generall a murmur of one friend whiſpering to another, then ſuch an erected

countenance in thoſe that had none to ſpeake to, laſtly ſo quiet a ſilence and attention in expectance of ſome ſtrange Doctrine, where Text it ſelfe gave away Kingdomes and Scepters, as I have never obſerved either before or ſince. But he, as if he had been a *Jeremiah* himſelfe, and not an expounder of him, ſhewed how there were two ſpeciall cauſes of tranſlating of Kingdomes, the fulneſſe of time and the ripeneſſe of ſinne, that by either of theſe, and ſometime by both, God in ſecret and juſt judgments transferred Scepters from kindred to kindred, from Nation to Nation at his good will and pleaſure, & running over hiſtorically the great Monarchies of the world, as the Kingdome of *Egypt* and after of *Iſrael* ſwallowed up by the *Aſſirians*, and the golden head of *Nabuchodonozor*, the ſame head cut off by the ſilver breſt and armes of the *Medes* and *Perſians*. *Cyrus* and *Darius* this ſilver conſumed by the brazen belly, and this of the Græcians and *Alexander*, and that braſſe ſtamped to powder by the Iron legges of the Romans and *Cæſar*. Then coming neerer home, he ſhewed how oft our Nation had been a prey to forreiners, as firſt when we were all Brittans ſubdued by

by theſe Romans, then, when the fulneſſe of time and ripeneſſe of our ſinne required it, ſubdued by the Saxons, after this a long time proſecuted and ſpoyled by the Danes, finally conquered and reduced to perfect ſubjection by the Normans whoſe poſterity continued in great proſperity till the days of her Majeſty, who for peace, for plenty, for glory, for continuance, had exceeded them all, that had lived to change all her Councellours but one, all officers twice or thrice, ſome Biſhops foure times, onely the uncertainty of ſucceſſion gave hopes to Forreiners to attempt freſh invaſions and breed feares in many of her Subjects of a new Conqueſt, the onely way then ſaid he that is in pollicy left to quale thoſe hopes and to aſſwage theſe feares were to eſtabliſh the ſucceſſion. He noted that *Nero* was ſpecially hated for wiſhing to have no Succeſſor, that even *Auguſtus* was the worſe beloved for appointing an ill man to his Succeſſor, and at laſt inſinuating as farre as he durſt the neerneſſe of bloud of our preſent Soveraigne, he ſaid plainly, that the expectations and preſages of all writers went Northward, naming without any circumlocution *Scotland*, which ſaid he, if it prove an errour, yet

yet will it be found a learned errour. When he had finiſhed this Sermon there was no man that knew Q. *Elizabeths* diſpoſition, but imagined that ſuch a ſpeech was as welcome as ſalt to the eyes, or to uſe her own word to pin up her winding ſheet before her face, ſo to point out her Succeſſor and urge her to declare him, wherefore we all expected that ſhe would not onely have been highly offended, but in ſome preſent ſpeech have ſhewed her diſpleaſure. It is a principle not to be deſpiſed, *Qui neſcit diſſimulare neſcit regnare*, ſhe conſidered perhaps the extraordinary auditory, ſhe ſuppoſed many of them were of his opinion, ſhe might ſuſſpect ſome of them had perſwaded him to this motion, finally ſhe aſcribed ſo much to his yeares, to his place, to his learning, that when ſhe opened the window we found our ſelves all deceived; for very kindly and calmly without ſhew of offence (as if ſhe had but waked out of ſome ſleepe) ſhe gave him thanks for his very learned Sermon. Yet when ſhe had better conſidered the matter, and recollected her ſelfe in private, ſhe ſent two Councellours to him with a ſharp meſſage, to which he was glad to give a patient anſwer. But in this

this time that the Lords and Knights of Parliament and others were full of this Sermon, a great Peere of the Realme that was then newly recovered of an impediment in his hearing (I would he did heare no worse now) being in great liking of the Archbishop for this Sermon, prayed me to prove my credit with his Grace to get a Copy thereof, and to use his name if need were, alledging that impediment which caused though he were present, that he carried away little of it, I did so and withall told how my selfe had stood so incommodiously by meanes of the great presse, as I heard it not well, but was faine to take much of it on trust on others mens reports, who varyed so, as some I was sure did him wrong. The Archbishop welcom'd me very kindly, and made me sit with him a pretty while in his Lodging, but in fine he told me plainly he durst give no Copy, for that Sir *John Fortescue* and Sir *John Wolley* (as I remember had beene with him before from the Queene with such a greeting as he scant knew if he were a prisoner or a free man, and that the speech being already ill taken, the writing might exasperate that which already was exulcerate, so he denyed my

suit

ſuit, but in ſo loving a faſhion as from that time to his end I did greatly honour him, and laid up in my heart many good leſſons I learned of him, and it was not long ere the Queen was ſo well pacified, that he went downe with the Preſidency of *Yorke* in the vacancy (halfe againſt his will) committed to him. Till afterward the Lord *Burleigh* now Earle of *Exeter*, of whoſe courage fidelity and religious heart the Queen had great aſſurance, was made the Lord Preſident.

But to returne to this Archbiſhop; as he was in place, ſo was he in learning, and eſpecially in reading, not ſecond to any in his time, inſomuch as in *Cambridge* long ſince, he was one of the choſen diſputants before the Queen, and a Jeſuit 26. yeares ſince diſgracing our Engliſh ſtudents, as neglecting and not reading the fathers, excepts this *Matthew Hutton*, and one famous *Matthew* more, and of this *Hutton* he ſaith, *Qui unus in paucis verſare patres dicitur*, who is one of thoſe few that ſearcheth the fathers: for matters of the world I can ſay but that that is known to the world; his eldeſt ſonne is a Knight of faire living, and now or lately Sheriffe of *Yorkeſhire*, and a man of very good repu-

tation. One other Sonne he had, that had an ill life, brought to a worſe end, his name was *Luke Hutton*, ſo valiant that he feared not men nor Laws, and for a robbery done on St. *Lukes* day, for names ſake he died as bad a death, I hope with a better mind then the Theef, of whom St. *Luke* writes, that he bad our Saviour, if he were Chriſt to ſave himſelf and him. The Arch-biſhop herein ſhow'd the conſtancy and ſeverity worthy of his place; for he would not endeavour to ſave him (as the world thought he eaſily might) deſerving herein the praiſe of Juſtice, which *Eli* wanted, that was too indulgent of his Sonnes voices, and having hereby no blot, but ſuch as may ſort him with the great Monark of this laſt age, King *Philip*, with two famous Warriors of the old *Romans*, *Manlius* and *Brutus*, and with the higheſt Prieſt even *Aaron*. His own death was more happy then his life, to die *Satur annorum*, full of years, and to ſee and leave peace upon *Iſrael*.

Doctor *Thoby Matthews*.

The praiſes of a friend are partiall or ſuſpicious, of ſtrangers uncertain and not indicious, of courtly perſons complemental and mannerly, of Learned and wiſe men

men more pretious, of a Prince moſt cordiall and comfortable; but of an adverſary, though often dangerous, yet never undeſerved: what exceptions then can be taken to his juſt prayſes, whom friends commend, ſtrangers admire, Nobles imbrace, the Learned affect and imitate, his Soveraigns have advanced, and even his enemy and emulous cannot chuſe but extoll and approve. For *Edmond Campion* in his Pamphlet of the ten reaſons, which the Catholiques count an Epitome of all their Doctrine, labouring to prove, that the Fathers were all Papiſts, to give the uttermoſt credit he can to his aſſertion, ſaith, that *Thoby Matthew* confeſt to him ſo much. *Pertentavimus* (ſaith he) *aliquando familiariter Thobiam Mattheum, qui nunc in concionibus dominatur, quem propter bonas artes & virtutum ſemina dilexímus.* We did once in familiar ſort ſound *Thoby Matthews* opinion, he that now domineers in your Pulpits, whom for his good learning and ſeeds of vertue, we eſteemed *&c.* This then is the teſtimoniall of their Champion concerning his excellent guifts 27 yeers ſince; if this commendation were then due, as indeed except it had been very due, that Pen

would never have given it, what may we think of him now, that for preaching may ſay with St. P*aul*, I have laboured more then ye all, for reading lets no Book paſſe, which for Authour, matter, or wit hath any fame, who hath ſo happy a memory that no occaſion ſlips him, whether premeditate or ſudden, either in publick or private, to make uſe of that he hath read. But it is worth the hearing, which he anſwers to this calumniation, as well as commendation, which anſwer being in a long and learned latine Sermon, *Ad Clerum*, I will not wrong ſo much to abbreviate in this place, but only for that ſame point. *Qui in concionibus domininatur*, his ſharp and modeſt return, I could not let paſſe being but a line. *Neque enim noſtrũ Miniſteriũ eſt dominatio, neq; dominatio veſt: miniſteriũ.* For neither is our Miniſtery any Lordly Authority, nor your Lordly command a true Miniſtery. But his Reading, Learning & preaching is ſo well known to his Highneſs, as I do but loſe labour in recounting either generall or particular prayſes thereof. I will deſcend now to ſome perſonall matters, which though commonly they are more captious for the writer, yet are they withall more

more pleaſing and acceptable to the Reader. He was born of honeſt rather then honourable parents in the City of *Briſtol*, which City, ſtanding in two Counties, *Somerſet* and *Glouceſter*, might move both Counties hereafter to challenge him for their Countreyman, as divers Cities of *Greece* did *Homer*, if himſelf would not ſomtime clear it, by ſaying that he is a *Somerſetſhire* man, or to write it as he ſpake ſportingly a *Zomerſetſhire* man, ſhowing a towardlineſs in his very infancy to learning, he was ſet very young to ſchool at *Wells*; but over-running his Schoolmaſters Doctrine with his docility, he went quickly to *Oxford*, yet ere he went, he had a marvellous misfortune; for even as if Sathan had foreſeen that he ſhould one day prove ſome excellent inſtrument of his ſervice that muſt bruiſe the Serpents head, he forgot not to attempt his part *Inſidiari calcaneo*, procuring him in a plain eaſie way ſo terrible a fall, as brake his foot, and ſmall of his legg and ankle almoſt to pieces. But if the ſtrong man procured this harm, a ſtronger granted the remedy; for he was ſoon after ſo ſoundly cured, as there remained after, no ſign or ſcar, no effect or defect, either

either for ſight or uſe of this rupture. After his coming to *Oxford*, he took all his degrees ſo ripe in learning, and ſo young in age, as was half a miracle. There it ſeems alſo the Colledges ſtrove for him, he removed ſo oft, till he reſted in that for which he was ordained a principall Veſſel, *Chriſts Church*; during his abode, there being Dean of *Chriſts Church*, it was hard to ſay, whether he was more reſpected for his great Learning, Eloquence, Authority, countenance given by the Queen, and the great Ones: or beloved, for his ſweet converſation, friendly diſpoſition, bounty, that even then ſhowd it ſelf, and above all a chearfull ſharpneſs of wit, that ſo ſawced all his words and behaviour, that well was he in the Univerſity, that could be in the Company of *Thoby Matthew*, and this name grew ſo popular and plauſible, that they thought it a derogation to their love, to add any title of Doctor or Deane to it; but if they ſpake of one of his men, as he was ever very well attended, they would ſay Mr. *Matthew*, or Mr. *Thoby Matthews* man, yea even ſince he was Biſhop, and Archbiſhop, ſome cannot leave that cuſtom yet. Among ſome ſpeciall men that enjoyed

joyed, and joyed moſt in his friendſhip and company in *Oxford*, and in remembrance of it, ſince they were ſundred, was Doctor *Eedes*, late Dean of *Worceſter*, one whoſe company I loved, as well as he loved his *Thoby Matthew*. He for their farewell, upon his remove to *Durham*, intending firſt to go with him from *Oxford*, but one dayes Journey, was ſo betrayed by the ſweetneſs of his Company, and their old friendſhip, that he not onely brought him to *Durham*; but for a pleaſant penance wrote their whole Journey in Latine verſe, which Poem himſelf gave to me, and told me ſo many pretty Apophthegmes of theirs in their younger years, as might make a Book almoſt by it ſelf. And becauſe I wrote onely for your Highneſs pleaſure, I will hazard my Lords diſpleaſure to repeat one or two of his, of one two hundred, that Doctor *Eedes* when he lived, could remember, being Vice-chancellor in *Oxford*, ſome ſlight matters & men coming before him, one was very importunate to have them ſtay for his Councel: who is of your Councel ſaith the Vice-Chancellor, (ſaith he) Mr. *Leaſteed*, alas ſaid the Vice-Chancellor, no man can ſtand you in leſs

ſtead, no remedy ſaith the other, neceſſity hath no Law. Indeed quoth he, no more I think hath your Councellor. In a like matter another was to be bound in a bond very like to be forfeited, and came in haſt to offer it, ſaying he would be bound if he might be taken, yes ſaith he, I think you will be taken, what's your name, Cox ſaith the party, and ſo preſt as the manner is to come into the Court, make him more room there ſaid he, let Coxcome in. Such facetious paſſages as theſe that are as delightfull to the hearer, as a fair courſe at tilt is to the beholders, where the ſtaffe breaks both at the point, and counterbuffe even to the hand, ſuch I ſay a man might collect a volum of, not at the ſecond hand but at the firſt, that had been ſo much in his company, and ſo oft at his board as I have been, but that I muſt keep good manners, remembring the Greek Proverb, μίσω μέμνονα σύμποτον *Odi memorem compotorem.* And if your Highneſs had a fancy to hear more of them, Mr. Doctor *Dromond* can as well relate them as my ſelf, both of us having met in his graces diſh ſometimes, and taſted of this ſawce. Yet this kind of pleaſantneſs that I repeat as one of his prayſes,

ſes, himſelf will moſt ſeriouſly check in himſelf, ſometime as his fault and infirmity, which he confeſſes he is inforced to uſe, ſometime as a recreation of his wearied ſpirits, after more painfull and ſerious ſtudies, and though in theſe conceits, the wit might ſeem to labour, as much as in theſe graveſt, and had need to carry as it were, a good bent to ſend them ſo ſmartly as they come from him ordinarily: yet methinks it may be fitly compared to a bow that will endure bending the contrary way, and thereby come to caſt the better in his right bent, or by a more homly compariſon, to a true and tough Laborer in our Countrey, that having ſweat at hard labour all the week, asketh no better refreſhing, then to ſweat as faſt with dancing about the May-pole, or running at Baſe, or wreſtling upon the Holiday. Wherefore let himſelf call it his fault, as I have heard him oft, and ſay he knows ſuch nugacity becomes not his place, and lament that nature and cuſtom have ſo fram'd him, that when he ceaſes to be pleaſant at his meat, he muſt ceaſe to be; for my part, I ſpeak frankly, I will love this fault in him, if it be a fault, and

be glad if I can follow it, having learnt an old rule of my mother in law, *At meat be glad, for ſin be ſad*; and I will ſay hereafter for my ſelfe,

Haud motuam ſi jam nequeo defendere cri-
Cum tanto commune viro. (*men*

Or, as upon no unlike occaſion, I wrote ten yeers ſince to Dr. *Eeds*.

Though Momus love mens lines and lives to ſcanne,
He ſaith he thinks me no diſhoneſt man;
Yet one great fault of mine he oft rehearſes,
Which is, I am too full of Toyes and Verſes:
True Momus true it is, my fault I grant;
Yet when thou ſhalt thy greateſt vertues vaunt,
I know ſome worthy ſpirits one might entice
To leave that greateſt vertue for this Vice.

But if any wil be ſo Stoicall, as to make this confeſſion of my Lords grace (which is indeed of grace) to ſerve them for an accuſation, to give him thereby the nickname of *Nugax*, given 500 yeers paſt to *Radulphus* Archbiſhop of *Canterbury*, and ſucceſſour of the great *Anſelme*, as is noted in the Catalogue *p.* 38. I ſhould think them unjuſt and undiſcreet to ſtir up new emulation between *Canterbury* and *Yorke*; but rather I might compare him with one of

of his own predeceſſors in *Durham*, *Cuthbert Tunſtall*, p. 532. of the ſame book, well worth the reading and remembring. In the mean time let me lay their cenſorious mood with this verſe.

Qui ſic nugatur tractantem ut ſeria vincat,
Hic tractaturus ſeria quantus erat.

But to draw to an end, I will tell one act of his of double piety, done not long ſince. He made a journey, accompanied with a Troop, fit for his calling, to *Briſtol*, to ſee his mother, who was then living, but not able to travel to him; after much kindneſſe ſhewed to her, and much bounty to the City, he went to viſit his other mother of *Oxford*, and comming neer the Town with that troop of his retinue, and friends to the water, it came into his mind how that time 40 yeer, or more, he paſt the ſame water, as a young poor ſcholler, going to *Oxford*, remembring *Jacobs* words, *In baculo meo tranſivi Jordanem iſtum, &c.* with my ſtaffe I paſſed over this *Jordan*, and now I paſſe over again with theſe troups, he was ſo moved therewith, that he alighted from his horſ, and going apart, with devout tears of joy and thankfulneſſe, he kneeled down, and uſed ſome like words.

It may ſeem pity that a man of ſo ſweet and milde diſpoſition ſhould have any croſſe, but he that ſends them knowes what is beſt for his. He hath had one great domeſticall croſſe, though he beares it wiſely, not in his wife, for ſhe is the beſt reported and reputed of her ſort I thinke in *England*, and they live together by St. *Pauls* rule. *Vtentes hoc ſeculo.*

But I meane ſuch a croſſe as *David* had in his ſonne *Abſalom*, for though he gave both conſent and commiſſion to proſecute him, yet nature overcame diſpleaſure, and forced him to cry, *Abſalom my ſon, my ſon, I would I might ſuffer for thee or in thy ſtead my ſon, my ſon.* For indeed this ſon of his whom he and his friends gave over for loſt, yea worſe then loſt, was likely for learning, for memory, for ſharpneſſe of wit and ſweetneſſe of behaviour to have proved another *Thoby Matthew*, neither is his caſe ſo deſperate, but that if he would belief *Matthew* better then *Thoby*, I would thinke yet there were hope to reclaime him.

Of

Of DURHAM, and the preſent Biſhop thereof Dr. *James*.

It is noted of *Dionyſius* of *Sicily* that he had no care of any religion that was profeſſed in his country, as neither had his father before him, making but a ſport to robbe their Gods, taking away *Æſculapius* Beard of Gold, becauſe his father *Apollo* had no Beard, and *Jupiters* golden Cloake ſaying that it was too heavy for Sommer and too cold for Winter, yet uſed he to conferre ſometimes with Philoſophers, and have the choyſeſt of them and give them honourable entertainment, which honour at laſt bred him this commodity, that loſing his Crowne hee learned to beare poverty not onely without diſmay but with ſome diſport. The like I may ſay of a late great Earle of this Realme, Son of a great Duke, who though he made no great conſcience to ſpoyle the Church livings no more then did his father, yet for his reputation and perhaps for his recreation, he would have ſome choyce and excellent men for his Chaplaines

laines of both Univerſities, as Doctor *Thoby Matthew* now Archbiſhop of *Yorke*, Doctor *John Still* Biſhop of *Bath* and *Wells*, and this Prelate that I am now to ſpeake of Doctor *James* then Deane of *Chriſtchurch* and this hope of comfort came to his Lordſhip thereby, that if it pleaſed God to impart any mercy to him (as his mercy endureth for ever) it was by the ſpeciall Miniſtery of this man, who was the laſt of his Coat that was with him in his ſickneſſe. Concerning this Biſhoprick it is formerly noted by mine Author, that it was once diſſolved by Act of Parliament in the Minority of King *Edward* the ſixth, what time the two new Dukes of *Sommerſet* and *Northumberland* like the Souldiers that caſt lots for Chriſts garment divided between them *Patrimonium Crucifixi*, namely, the two good Biſhopricks of *Bath* and *Durham*, one being deſigned as a ſeat for the Weſtern Duke, the other for the Northern; and whereas by an old Metamorphoſis the Biſhop of *Durham* had been Earle of *Northumberland*, now by a new *Apotheoſis* the Duke of *Northumberland* would have beene Biſhop of *Durham*: But *qui deſpexit de cælo deribedat eos.* That viſible hand that wrote in the

the wall while *Balthaſar* was quaffing in the holy Veſſels, that hand though inviſible weighed theſe petty Monarks in the ballance of Gods judgements, found them too light; and becauſe they ſhould not grow too long, they were both cut ſhorter by the head: the Biſhopricks reſtored to what they now are by Queene *Mary*, one being in ſubſtance, the other by accident of leaden Mines, two of the beſt Biſhopricks of *England*, and as worthy Biſhops they have had, eſpecially theſe two of them, namely two *Matthews* are ſpoken of in the Title of *Yorke*. There remaines now this third, who having had yet ſcant a yeare and a day as they ſay, I have the leſſe to ſpeake of as of a Biſhop. But that examining by the infallible ſquare ſet downe by St. *Paul* to *Timothy* chap. 3. for choyce of a Biſhop he will be found as worthily choſen as any: For his Learning it may be ſufficient to ſay he was Deane of *Chriſtchurch*, which as I have ſaid formerly attaines not to but choyce men, and there are ſermons of his extant in Print that teſtifie no leſſe. For hoſpitality which is a ſpeciall praiſe of a Biſhop, he ſhewed in *Oxford* his diſpoſition thereto in that leſſe hability, and for both

at

at once at the comming of divers great States, and laſtly fifteen yeares paſt of the Queen her ſelf before whom he preached, and to whom he gave ſo good entertainment, as her Majeſty commended the order and manner of it long after; which commendation of well ſetting out and ordering a feaſt, I ſhould have thought of the leſſe moment, if I did not finde in *Plutarke* in the life of *Paulus Æmylius* a great Captain and Conquerour, and otherwiſe a man of much vertue and temperance, the well ordering of a feaſt to be eſteemed not one of his leaſt commendations. But I will conclude with a greater and more worthy commendation; and which I could wiſh, as it is exemplar, ſo it might be followed by all enſuing Biſhops. For whereas *Durham* houſe had been granted to Queen *Elizabeth* only during her life, when few thought that ſuch a houſe would have proved too little for her eſtate. It fortuned after ſhe was Queen this houſe to be neglected according to the proverbe not unfit to be applyed to his Learning that firſt built it: *Præſtat eſſe caput aſini quam cauda leonis.* Among other roomes the Chappell was not onely prophaned but even defaced. This good Biſhop

ſhop the firſt thing he doth at his comming repaires this Chappell, and and furniſheth it within in comely and coſtly ſort; for which good mind and act, I doubt not but God wil build him a houſe, toward which he ſhall ever have my beſt wiſhes.

Of CARLILE, and the Biſhop Dr. *Henry Robinſon.*

THis Biſhopricke, as my Author hath touched page 540. and 543. hath beene ſo fortunate to have yeilded two ſingular examples of fidelity and loyalty of Prelats to their Soveraigne, one of eſpeciall marke worthy to be cannonized with the Patron of *Venice*. St. *Marke* was alſo named *Merks* commended here by my Author, and no leſſe worthily extolled by Mr. *Samuel Daniel*, in his excellent Poem of the civill Warres of *Lancaſter* and *Yorke*. The other was Biſhop *Oglethorpe*, who when all the Biſhops of *England* refuſed to Crowne *Elizabeth* becauſe of her Religion, yet he being himſelfe of a contrary Religion performed it, neither

of

of theſe received their reward in this world that they were worthy. *Merks* being removed from *Carlile* to *Samos* in *Greece*, viz. out of Gods bleſſing into a warme ſunne as the ſaying is, *Oglethorpe* enduring deprivation becauſe even at the Coronation he would not omit the ceremony of elevation, howbeit it is ſuppoſed if he had not ſo ſuddenly after dyed of the griefe, her Majeſty would have had ſome ſpeciall reſpect of him above all fellowes, which I ſpeake not upon meere conjecture, but upon ſome ſpeech of her Majeſty uſed to the preſent Biſhop that now is, for when ſhee received his homage, ſhe gave many gracious words to him of her good opinion, for his learning integrity, and ſufficiency to the place, concluding that ſhe muſt ever have a care to furniſh that place with a worthy man; for his ſake ſaid ſhe that ſet my Crowne firſt on my head, and many words to like effect, as the Biſhop himſelfe hath partly told me. He ſeemes a man of great gravity, and temperance very mild in his ſpeech, but not of ſo ſtrong a conſtitution of body as his countenance doth promiſe; but having ſeen his Sea never, and himſelf

but seldome, I must content me of him with this short relation.

Of CHESTER; and the present Bishop, Dr. *Flood.*

OF this new Bishopricke, and new Lord-Bishop also I have very little to say, and I need say the lesse, because your Highnesse hath heard him Preach often, and very well; I call him a new Lord Bishop, because though he were a Bishop before, yet was he not thereby a Lord of the Parliament House; howbeit his Title before sounded to the vulgar ears more universall then either *Rome* or *Constantinople*, namely Bishop of *Man*: but from thence he was translated to *Chester* the chiefe City of that Shire, that some call chiefe of men, which Shire having a speciall temporall blessing (to abound) not with milke and honey, as the Land of *Promise*, but with milke and salt, a matter more necessary in sacrifice; I wish it may also flow in spirituall blessings, and doubt not but that by the irrigation rather then inundation of this Floud they shall encrease

creaſe in them, and as our Saviour commands to joyne peace with ſalt, and eſpecially I wiſh that bleſſing to their Neighbours beyond the ſalt water, I meane in *Ireland*, who though they have milk, and are ſo weake in faith they cannot yet digeſt hard meat, yet for want of this ſalt and peace, they make many goe of Pilgrimage to *Weſtcheſter* againſt their wills from both Realmes, ſome of whom the Biſhop of *Cheſter* was wont to entertaine in kinde ſort, as my ſelfe can teſtifie, and this Biſhop I heare doth herein ſucceed alſo his worthy Predeceſſor Doctor *Vaughan.*

THus have you, moſt highly eſteemed and moſt entirely beloved Prince, this unworthy ſupply of mine to the worthy worke of a more worthy man. It is growne into greater length then I expected, by reaſon I tooke ſome kinde of pleaſure with the paine of writing hereof, ſuppoſing I was all the while telling a ſtory as it were in your Highneſſe preſence and hearing. Now if any that favour not the perſons I write of, nor the purpoſe I write for, happen to ſport at this my faſhion of writing to your Highneſſe, as Tigranes *jeſted at* Lucullus *Army, ſaying, if he*

he came as an Embaſſadour his Traine was to great, if as a Warrier, his Troop was too ſmall. So if they ſay this Treatiſe for an Epiſtle is too long, for a Hiſtory too little, I will alſo hope that this whether long Epiſtle or ſhort relation, ſhall have like ſucceſſe in your Highneſſe approbation, as that contemptible Army had to conquer their contemners.

FINIS.

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Godwin

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